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# THE SOCIETY FOR PSYCHICAL RESEARCH[1]

## A SHORT ACCOUNT OF ITS HISTORY AND WORK ON THE OCCASION OF THE SOCIETY'S JUBILEE, 1932

By Mrs Henry Sidgwick

On the occasion of the Jubilee of the Society for Psychical Research it seems fitting that some account of its foundation and history should be given, and in this paper I propose to describe these briefly mainly from what may be called the administrative point of view. There are very few living now besides myself who have been cognizant from the beginning of what was in the minds of the founders of the Society, or who have been from the earliest days in the inner circle of workers, and this makes it suitable for me to attempt this paper.[2]

The idea of founding a Society to investigate our subjects and the energy which brought it to fruition were Professor W. F. Barrett's[3] (Professor of Physics at the Royal College of Science, Dublin, and afterwards Sir William Barrett, F.R.S.). After sounding those whom he knew to be interested in the questions to be investigated, among whom were Myers, Gurney and Sidgwick, he convened a meeting in London in January 1882 to discuss the formation of a Society, and got the Society finally established in February of that year. The number of members and associates was small to begin with. In the

[1] Read by Lord Balfour at a General Meeting of the Society, 1 July 1932.

[2] In the first list of Members and Associates of the Society published in September 1882, no name published in our last list 1930 appears except that of Mrs F. W. H. Myers. My own name does not appear till January 1884. I do not distinctly remember the cause of this delay, but I think it was due to my holding in 1882 a responsible position in another youthful institution—Newnham College (for Women) at Cambridge. It was probably not thought desirable to risk associating the College in the public mind with what was likely to be regarded as a cranky Society. If this recollection is right it gives some measure of the difference of the position of our subject of study then and now. Though not technically a Member I was entirely cognizant of the doings of the Society and its Council from the beginning.

[3] He knew that there was no existing scientific society in the world willing to take the subject up, and the British Association had refused in 1876 to publish a paper of his concerning telepathy.

first printed list—September 1882—there are only one hundred names. But the number increased rather rapidly as our existence and work became known, and though later the increase became less in proportion to the total number it continued fairly regularly, though with some fluctuations, till we reached what I may call our peak number in 1920. We began that year with 403 Members and 902 Associates—together 1,305. But in that year because of the greatly increased cost of printing and other things after the war, the guinea a year paid by Associates did not cover their share of administrative expenses — printing, salaries, rent, etc. — and it was decided to discontinue, at least for a time, the election of new Associates. The number of Associates has therefore since then inevitably diminished, losses by deaths and resignations not being replaced. The number of full Members paying two guineas a year continued to increase but not so fast as that of Associates diminished, so that at the beginning of 1931, we had 586 Members and 368 Associates—in all 954, and unfortunately at the beginning of the present year, 1932, we found our numbers reduced to 501 Members and 308 Associates. This serious reduction, which we hope is temporary, is largely due to the prevailing financial stringency.

The usefulness of a Society, if it can get itself established and can secure sufficiently the confidence of the public, is obvious in work like ours. It provides a centre to which accounts of experiences and experiments can be sent and compared, where documents can be kept and referred to, where discussion can go on, information and advice can be sought and obtained. The existence of a Society also facilitates experiments, and inquiries of a statistical kind, of which several have been conducted from early days of the Society and recently. But perhaps the most important use of a Society is that it can publish in *Proceedings* material collected and the results of work done—and I do not think I shall be accused of boasting if I say that our forty volumes of *Proceedings* are a valuable mine of information and discussion on the subjects we deal with. And further, a Society provides a local habitation for a Library, which for serious students of the subject is, of course, important. We have had one from the beginning of the Society, but it was a very small affair at first, and its growth, depending as it largely did on gifts of books, was somewhat irregular ; but now through the able management of our Librarian, Mr Theodore Besterman, and with the immense assistance of a much appreciated grant from the Carnegie Trustees, it is probably as complete a special Library for psychical research as can be found anywhere, and provides for students of the subject most of the special books that they may need.[1]

[1] Members and Associates can read on the premises, and Members can also borrow books.

Another advantage of a Society suitably housed is that it can have a room or rooms for experiments, whether these experiments are organised by the Council or by private Members with the consent of the Council; and also for discussion by groups of Members.

In securing through the Society the material advantages indirectly aiding investigation of which I have been speaking, and also in meeting the actual expenses of investigation, finance has always been an important element. The membership subscriptions have never furnished sufficient funds to meet the expenses necessary, or at least desirable, in carrying on the Society's work. We have, however, had generous help in gifts and legacies from our supporters, and the Council has seldom appealed in vain when it felt that help was required. This help has come in money and in kind, as for example when our *séance*-room was built and fitted up for us. And in 1902 and 1903 two gifts from Members of £750 and £250 respectively were received towards an endowment fund which was duly established and placed in the hands of trustees in that year. Other gifts have been received, and in that same year (1903) Mr A. N. Aksakov, a Russian Member of the Society of long standing and a life-long investigator into psychical phenomena, died[1] and bequeathed to the S.P.R. a sum of (in English money) £3,805. This generous bequest was added to the endowment fund. The income from this fund was allowed to accumulate for many years, and the fund now produces nearly £400 a year.

While we are on the subject of finance it may be remarked that we have never paid for any cases we have received, or for literary contributions to *Proceedings* or *Journal*; we did, however, on at any rate one occasion pay for the drafting of an official report of one of our investigations. And also in rather recent years, the number of foreign periodicals devoted to psychical research having gradually greatly increased, and it appearing advisable to keep our Members more or less in touch with them and through them with what is going on elsewhere in connection with the subject, it was decided to pay a Member for supplying us regularly with short reviews of their contents for the *Journal*.

It should be mentioned that perhaps the most important thing that has enabled us to carry on our work without larger funds is the great amount of gratuitous work done for us not only by honorary officers and members of the Council, but by others, in investigations and collection of material, not to speak of administrative work.

The first Council—eighteen Members and President (Henry Sidgwick)—were all earnest inquirers, and many of them (including those who may be called the principal founders, Barrett, Myers,

[1] See memorial notice of him, *Journal*, xi. 85.

Gurney and Sidgwick[1]) experieneed investigators. But they differed widely in their views ; some, *e.g.* Mr Stainton Moses, being ardent Spiritualists and others merely inquirers, sometimes tending to be very seeptieal inquirers. This mixture, both in the Soeiety and its Council, was deliberately planned, so as to keep the field available to investigators as wide and their minds as open as possible. But of eourse, it made it impossible for the Soeiety to have any eollective view as a Soeiety, and aeeordingly, in a preliminary note to the Society's eonstitution it is " expressly stated that membership of this Soeiety does not imply the acceptanee of any partieular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forees other than those reeognised by Physieal Seienee." This has eontinued to be the Soeiety's attitude throughout its fifty years of life, though it is not, I think, always understood, even by Members, that it is of no use asking what does the S.P.R. think about this or that. Individual members or groups of members may, and do have views of course, but the only thing either the Soeiety or its Counеil eolleetively agree about, is that the questions raised by psyehieal researeh are important and investigation desirable.

The Counеil began its work by dividing the subjeets to be investigated roughly into five elasses—Thought-reading (now ineluded under telepathy) ; Mesmerism ; Reiehenbaeh's experiments ; Apparitions, Haunted Houses, etc. ; Physical Phenomena of Spiritualism ;—and by appointing committees to undertake eaeh. There was also a literary eommittee responsible for collecting existing evidence and spontaneous eases.

Work has been published in our *Proceedings* in all the above mentioned departments. The plan of having standing committees appointed by the Council to earry out investigations in eaeh elass did not, however, last very long. It was felt that the Counеil would almost neeessarily to some indefinite extent, become saddled with responsibility for opinions or conclusions reaehed by its own committees, and that responsibility both for facts and reasonings in the papers and reports published should rest entirely with their authors.[2] It remained with the Counеil to deeide before publishing a paper that it was, so far as they could judge, *bona fide*, and its eontents worthy of eonsideration, and that it dealt with subjeets within the range of the

[1] For some aeeount of their investigations before 1882 see *Proceedings*, vol. iv, and Barrett's Reminiseenees, *Proceedings*, vol. xxxiv. They were not of eourse the only pioneers. They had, for example at their disposal the published works on our subjeets of Sir William Crookes, of Lord Adare (afterwards Lord Dunraven) eoncerning D.D. Home, of Mr Stainton Moses (himself a medium)—see Myers's aeeount of him after his death in *Proceedings*, vol. ix ; and the Report on Spiritualism of the Committee of the London Dialeetieal Society.

[2] *Proceedings*, ii. 238 ; *Journal*, i. 223 *n.*

Society's work. In this it followed the practice of the Royal Society. The new arrangement did not and does not prevent the Council from making, when funds permit, grants in aid of what seem likely to be useful investigations, or even from undertaking such investigations itself in special cases. The Council still has a committee of reference by which all papers must be passed before they are admitted to *Proceedings*.

The only standing committee that survived for some time longer was the literary committee which was responsible for receiving and examining cases sent in to the Society. The number of accounts of spontaneous experiences that came in was a surprise to us,[1] and the labour involved in getting the evidence in these cases into a condition sufficiently complete for publication was considerable. It was calculated that over 10,000 letters were written during the year 1883 in the course of collection and verification of evidence.[2] And besides correspondence with informants they were as far as possible interviewed. In the early days it was less clear, even to the investigators, than it is now what further information was desirable or even necessary to complete a given case. And consequently more trouble was involved than now when our informants themselves understand better what is needed and are also, I think, less shy than they were at first of allowing their experiences, especially with their names, to appear in print. But I regret to say that for a good many years past the number of cases sent to us has been much less than it used to be at first. This is no doubt partly because the more remote cases in our informants' experience have already been sent to our Society or published elsewhere, and probably still more because our standard has risen. It is widely known now that the Council are very chary of publishing any but accounts at first hand of experiences, and those of experiences either of recent occurrence or recorded very near the time they happened. Still I think more would be sent to us if it were more generally realised that carefully recorded cases continue from a scientific point of view to be very important and that the trouble involved in getting them into an evidential form is well worth while. Each new case not only adds to the evidence for the occurrence of such experiences but may throw fresh light on their nature and causes—on why and how they occur.

It was in the year I referred to just now, 1883,—the second of the Society's existence—that it was decided to bring out a book on *Phantasms of the Living*, of which Gurney, Myers and F. Podmore were to be the authors. It was sanguinely supposed that this book would be ready in the following year, but the evidence kept growing

[1] It may be repeated that no pecuniary reward of any kind was ever offered or given for a case.

[2] *Proceedings*, ii. 45.

on our hands, and it was not till 1886 that the book appeared. Some of the meetings of the Literary Committee in the early days of work on *Phantasms of the Living* took place at the house of Henry Sidgwick and myself at Cambridge, and they were, as I well remember, always interesting and often amusing, as anyone who knew Gurney, Myers and Sidgwick will understand.

To facilitate study and comparison of the cases we received, they were printed on separate sheets (at the expense of a Member of the Committee) of which each Member could thus have a copy and make his own observations on it. Copies were also kept at the Society's office where other Members of the Society could, if they wished, examine and comment on them. The great majority of these cases were capable of explanation by telepathy between the living, meaning by that term the influence of one incarnate mind on another without the intervention of the senses, and so came under the head of what we have called Phantasms of the Living. But there were also cases of phantasms of the dead, premonitions, and other kinds which of course did not come into the book. All that seemed valuable among them have, however, been dealt with in articles in the *Proceedings* or otherwise.[1] At the end of 1884 the printing of cases on separate slips was superseded by a monthly *Journal* for private circulation among Members and Associates in which cases under consideration could be printed and studied more conveniently. The *Journal* was also intended to be a vehicle for communication from the Council to the Society, Reports of Meetings, etc., and, moreover, to enable Members to contribute, if they wished to do so, letters or brief articles, or otherwise to discuss matters bearing on the Society's work. In short, it was intended for private communication between Members, on matters not necessarily meant for the public. One im-

[1] Thus a paper on phantasms of the dead appeared in *Proceedings*, vol. iii; on premonitions in vol. v; on apparitions occurring soon after death in vol. v (begun by Gurney and after his death finished by Myers); "Recognised apparitions more than a year after death" by Myers; "Phantasms of the Dead from another point of view" by Podmore; "Defence of Phantasms of the Dead" by Myers. These last three papers, with discussion, are in *Proceedings*, vol. vi; "Telepathic Clairvoyance," vol. vii; "Alleged Movements of Objects without Contact," two papers by Myers, *Proceedings*, vol. vii, "Indications of continued Terrene Knowledge on the part of Phantasms of the Dead," by Myers, *Proceedings*, vol. viii. In *Proceedings*, vol. xi, is an article by Podmore quoting cases of poltergeists; and at a much later date, there is a paper in *Proceedings*, vol. xxxiii, in which are collected cases parallel to those in the book *Phantasms of the Living*, received after that was published. A few obviously important cases have been placed at once in *Proceedings* without waiting to be placed in groups *e.g.* "The Record of a Haunted House" in vol. viii; "Subconscious Reasoning" by Professor Romaine Newbold, vol. xii; a note on Fisher's ghost by H. Arthur Smith in vol. xiv; "Recent cases of Premonition and Telepathy" by the Rev. M. A. Bayfield, vol. xxix; and "The Will of James L. Chaffin" in vol. xxxvi.

portant reason for printing it for private circulation only was, and is, that informants sometimes send us cases which they are not willing should be published, at any rate immediately, though willing that they should be privately printed for the use of the Society. The *Journal* has been carried on in the same spirit ever since and has, I think, served its purpose well.

It may be seen, not only from the book *Phantasms of the Living*, but from a glance at the early volumes of *Proceedings* that telepathy or thought-transference, experimental and spontaneous, occupied more of the Society's attention at first than did other departments of investigation. Accounts of important experiments in various forms of telepathy are published in each of the first eight volumes of *Proceedings*, but after that similar papers will be found only in volumes xi, xxi, xxvii, xxix, xxxi and xxxiv. This concentration at first on telepathy was not, I think, the result of any deliberate plan on the part of the Council. Telepathy forced itself on the Society rather than was sought by it. In far the greater part of the spontaneous cases sent to us which seemed to afford evidence of some supernormal process, the process was apparently telepathic, or at least a telepathic explanation was consistent with the facts as reported; and opportunities of experimenting in telepathy presented themselves more than they have done in later years. When the Society was founded Professor Barrett had experiments with the Creary children actually in hand. Later came the experiments in which Mr G. A. Smith was concerned either as percipient or agent, and which went on in one form or another into the nineties; and the very important experiments conducted at Liverpool by Mr Guthrie and others with the young ladies employed in the drapery business which was under his management. Valuable accounts of experiments were also sent to us from France through Professor Richet, and also from Germany by Dr Dessoir and Dr von Schrenck-Notzing.

The idea of thought-transference was, as it were, in the air, in this country at least, in the early eighties, because of an amusement called the "willing game" which was in vogue both in private drawing-rooms and on public platforms. Some action, often very complicated, to be performed by one of the party, whom we may call the percipient, was decided on during his absence from the room. The willer then held his hand or put his hands on his shoulders or forehead, and if experimenting seriously, took pains to avoid giving any indications while willing him to perform the prescribed action, which he very often succeeded in doing. Then there was much discussion on the cause of success. Was it thought-reading, or was it "muscle-reading"—the conscious or unconscious interpretation of slight movements made by the willer.[1] Occasionally some percipients succeeded

[1] See note on muscle-reading by the Rev. E. H. Sugden, *Proceedings*, i. 291.

without contact at all, which gave strong support to the advocates of the thought-reading explanation. All this naturally stimulated interest in the subject, and led to general talk, and may have occasionally helped to reveal some percipients who really possessed a thought-reading faculty.

Even in the Society's earliest days telepathy was not of course the only subject to which the Society devoted attention. There were reports from its various standing committees already mentioned. Gurney, notwithstanding his preoccupation with *Phantasms of the Living*, almost from the first did excellent experimental work on the psychological side of hypnotism. Myers was already occupied with the subliminal self, automatism and kindred subjects. These subjects he discussed at intervals in papers in *Proceedings*, which were afterwards to be incorporated in his book *Human Personality and its Survival of Bodily Death*.

In 1884 Madame Blavatsky, the founder in 1875 (in the U.S.A) of the Theosophical Society, visited England, and the principal workers in the S.P.R. saw a good deal of her. Evidence which made a great impression on them was offered by her and her friends. This evidence included accounts of apparitions of themselves voluntarily produced at a distance[1] by persons in India, and of telekinetic phenomena such as are said to occur in the presence of physical mediums. The Council appointed a committee to examine into the matter, and a preliminary report by them, more or less favourable, was actually printed and distributed to Members of the S.P.R., though never published. It was felt, however, that before any final conclusion could be arrived at, a Member of the Committee must be sent to India to examine into the alleged phenomena and so far as possible cross-question the persons concerned on the spot. Mr Richard Hodgson, scholar of St John's College, Cambridge, and a graduate of Melbourne University, Australia, was selected for this work. He went out in November 1884, returning April 1885, having spent three months in India, and his report, published in *Proceedings*, vol. iii, would, I think, convince any impartial reader that the apparently marvellous phenomena were all produced by trickery by Mme Blavatsky and her confederates. Before Mr Hodgson started, two of these confederates at the headquarters of the Theosophical Society at Madras, Mr and Mrs Coulomb, had turned against that Society and its founders, and given a number of very incriminating letters, written to them by Madame Blavatsky, to the editors of the *Christian College Magazine* at Madras, who had published some of them. Mme Blavatsky declared that they, or at least the incriminating portions of them were forgeries.

[1] We have of course in *Phantasms of the Living* and *Proceedings* good evidence of such voluntary apparitions quite apart from the Theosophical Society.

The question of their genuineness had, of course, to be looked into by Mr Hodgson, which was very thoroughly done, and in the result the letters no doubt were of material assistance in helping him to many details of the conclusion he and, after him, our whole Committee arrived at—namely, that there was a very strong presumption that all the marvellous narratives put forward are to be explained as due either to deliberate deception carried out by, or at the instigation of, Mme Blavatsky, or to spontaneous illusion or hallucination, or unconscious misrepresentation or invention on the part of the witnesses. And the testimony to these marvels was in no case sufficient, taking amount and quality together, to resist the force of this general presumption.

I have dwelt on this investigation at perhaps undue length, because I think it had a great effect on our understanding of the difficulty of our work and of the care required not to arrive at conclusions prematurely.

From 1884 to 1887 much of the energy of the Society and a large proportion of its printed matter in *Proceedings* and *Journal* was for a time taken up by discussion and correspondence concerning the physical phenomena of Spiritualism and especially by the slate-writing (writing on slates by alleged occult means) of William Eglinton, who was probably (after the Dr Slade brought into notoriety by Professor Zöllner of Leipzig) the best known professional medium of his day—certainly the best known in England. The whole discussion may be said so far as the S.P.R. is concerned to have culminated in the demonstration by Mr S. J. Davey, an amateur conjurer, that he could produce by purely conjuring skill phenomena similar to Eglinton's and equally inexplicable to witnesses who described them. I think all unprejudiced persons who study the *Proceedings* and *Journal* of the time[1] will agree that the results of our inquiry were fatal to the idea that Eglinton's performance afforded any evidence of the use of supernormal power. And this conclusion is supported by the fact that he had on two previous occasions been detected in deliberate fraud ; one when he was performing as medium and as materialised form at a materialisation *séance* ; and another in conspiracy with Mme Blavatsky for the mysterious conveyance of a letter supposed to be sent by one of that lady's Mahatmas.

The publication of Mr Davey's " demonstration " is perhaps one

[1] See especially " Accounts of some so-called Spiritualist *Séances* " by Professor Carvill Lewis and others, *Proceedings*, iv. 338 ; " The Possibilities of Mal-observation and Lapse of Memory from a Practical Point of View," Introduction by Richard Hodgson, *Proceedings*, iv. 381 ; and " Experimental Investigation," by S. J. Davey, *Proceedings*, iv. 405 ; " Mr Davey's Imitations by Conjuring of Phenomena sometimes attributed to Spirit Agency," by Richard Hodgson, *Proceedings*, viii. 253. This last article was written after Mr Davey's death in 1890.

of the most useful and important works of our Society. There are two dangers to be guarded against in estimating any experimental or indeed spontaneous evidence we may obtain concerning the subjects we study. One is overestimating our powers of observation and memory and the other underrating what chance can do and the allowance to be made for it. The first danger occurs chiefly in the case of the physical phenomena of spiritualism, and Davey has proved the fact and given us a measure of it.

A similar demonstration as regards the physical phenomena occurring at sittings to-day, has been attempted on a somewhat different plan by Mr Besterman and described in a paper read to the Society this year.[1]

Colonel Taylor's paper on an" Experimental Comparison between Chance and Thought-Transference in Correspondence of Diagrams " in *Proceedings*, vol. vi, is, I think, our first " control experiment " in judging the effect of chance coincidences, and the result was favourable to telepathy. We have had several similar comparisons of chance and supposed supernormal faculty as regards, *e.g.* cross-correspondences and book-tests.[2]

To go back to 1884, Professor Barrett in that year visited Canada and the U.S.A. in connection with the Meeting of the British Association at Montreal. With his usual enthusiasm and energy he succeeded in creating some interest in psychical research, and addressed meetings at Philadelphia, Boston and also Montreal. As a result an American Society was formed in January 1885, Professor William James being a leading member. In 1887 Dr Hodgson who had done so much in connection with the Blavatsky investigation, and with Mr Davey, became its secretary and continued in that position, when in the same year the American Society on its own proposal was merged with and became a Branch of the English Society. The combined societies worked harmoniously together till Dr Hodgson's sudden death in 1905, after which it was thought better that the American Society should resume an independent existence, which it did under the guidance of Professor Hyslop of Columbia University, New York.

When Dr Hodgson became secretary to the American S.P.R. at Boston he almost immediately became interested, under the inspiration of Professor William James, in the trance mediumship of Mrs Piper. The study of this became his predominant interest and work for

[1] Theodore Besterman, " The Psychology of Testimony in relation to Paraphysical Phenomena," *Proceedings*, vol. xl.

[2] See Miss H. de G. Verrall on " The Element of Chance in Cross-Correspondences " *Journal*, xv. 183, xvi. 34; Mrs Sidgwick, " A Note on Chance in Booktests " *Proceedings*, xxxi. 379; an article on " The Element of Chance in Book-tests " *Proceedings*, xxxiii. 606; Theodore Besterman " Further Inquiries into the Element of Chance in Book-tests " *Proceedings*, vol. xl. And W. H. Salter, " An Experiment in Pseudo-Scripts," *Proceedings*, xxxvi.

the rest of his life. Mrs Piper allowed him to a great extent to manage her sittings for her and arrange who her sitters should be, and he was thus able to keep her tranee utteranees and her development under more or less regular observation. A fuller reeord of trance mediumship has probably been published in the ease of Mrs Piper than in that of any other tranee medium. Beginning with *Proceedings*, vol. vi, there are ten papers, some of them very long, dealing primarily with the exhibition in Mrs Piper's tranee of knowledge apparently supernormally aequired, and four papers discussing the published evidence. At the beginning of vol. xxviii is a descriptive list of these fourteen papers. A fifteenth paper oeeupying the whole of vol. xxviii is intended to throw light on the working of her tranee eonseiousness from a psyehological point of view. And in yet another paper in vol. xxxv Mr Trethewy carefully examines the question whether the elaim of the Imperator Band of Mrs Piper's Controls to be the same as Mr Stainton Moses's Controls ean be substantiated.

Hodgson died quite suddenly in Deeember 1905, in the middle of a game of ball, and his unexpected removal from our sphere was not only a misfortune for our investigations generally, but espeeially so from the point of view of Mrs Piper's phenomena. For he is known to have had views about their interpretation whieh he intended to write about, but of whieh he left no record. We ean only say that at the time of his death he held to the conviction, slowly come to and expressed in his second paper about her (vol. xiii), that there was through her, at times, eommunieation with the dead.

We have been following Mrs Piper over many years of the Soeiety's life, and I must now return to the earlier days. *Phantasms of the Living*, by Gurney, Myers and Podmore, and espeeially Gurney, whieh sums up the most important results of the Society's earliest work, was, as I have said, published in 1886. In July 1888—the Soeiety's seventh year—an irreparable loss befell it in Gurney's death, eausing, as Sidgwick said in a Presidential Address on 16 July 1888 (*Proceedings*, v. 271), a ehasm between its past and its future work by " depriving us of the eolleague and friend who had so large a part in shaping the lines of this past . . . I shall speak " he eontinues, " of ' our ' work, but it will be present to your minds as to mine how largely this is the work of a vanished hand—a hand whose combined vigour and delieacy, and trained skill and indefatigable industry, we must miss at every turn of the further labour that lies before us. . . ." Gurney was really giving his life to psyehieal researeh, treating it as a whole time job. He was delightful to work with, keenly interested praetieally and theoretieally, and he brought to the work, as Myers says in an essay on him and his work (*Proceedings*, v. 371), " a témper of whieh the leading notes were disinterestedness, preeision, sympathy."

Gurney had been Honorary Secretary of the Society from 1883 onwards and also Editor. Myers and Podmore now jointly undertook the duties of the former position, and Sidgwick the Editorship.

The subject of mesmerism or hypnotism was, it will be remembered, one of those the Society set out to examine, and this, on the psychological side, Gurney had made his own. Some eight papers by him concerned with hypnotism will be found in *Proceedings*, vols. ii, iii, iv and v, and his work on the subject was original and much appreciated. I do not think Gurney hypnotised his subjects himself. Certainly he did not generally do so, but entrusted the actual hypnotising to Mr G. A. Smith (for some time his private secretary) while he himself directed and observed the experiments. Mr Smith, when we first knew him, used to give successful public entertainments as a mesmerist, obtaining subjects by simply inviting people in the audience to come on to the platform to assist. He thus got into touch with young men suitable both for Gurney's experiments in hypnotism, and for thought-transference experiments.

Entertainments such as Mr Smith's were not uncommon in those days, though now I think entirely abandoned, hypnotism being quite properly no longer regarded as a subject to play with. It is fortunate, however, that in the eighties and early nineties, it was more possible through these entertainments than now to find healthy people hypnotisable and available for telepathic experiments. Without them I do not think we could have done as much as was done for psychical research, though whether hypnosis is in itself a condition favourable to telepathic receptiveness, or whether it merely prevents boredom and inattention in a series of monotonous experiments, I do not know.

Before the end of the last century hypnotism had passed from the hands of the S.P.R. to those of the medical profession, and we as a Society have done little systematic work on it since then. It was of course, however, treated of by Myers in his book *Human Personality*, and we have published in *Proceedings* various interesting papers and reviews concerning it by, *e.g.* Dr Milne Bramwell in vol. xii and by Dr T. W. Mitchell in vol. xxiv.

I think the so-called *Census of Hallucinations* may be regarded as the next big piece of work undertaken under the auspices of the Society. The authors of *Phantasms of the Living* had felt it necessary in arguing against the theory of chance-coincidence as an explanation of apparitions *prima facie* veridical, to try to estimate the proportion of the population which has the experience of seeing a recognised apparition and the proportion of these cases in which the apparition was veridical. In order to arrive at this Gurney himself attempted a census and succeeded in obtaining answers from about 5700 persons as to whether they had ever seen an apparition. But since

veridical apparitions are rare and 5700 was too small a number of answers from which to draw inferences directly as to the proportion of apparitions which are veridical, Gurney had wished that a more extensive inquiry should be undertaken, and this was accordingly started in April 1889 (see *Journal* for April 1889). It was sanguinely hoped by the promoters of this effort that 50,000 answers might be obtained. But statistical investigations of this kind are more difficult and more laborious than the committee had realised, and in the end owing to the reluctance of some to undertake the trouble of collecting and of others to give information, they had to be content with 17,000 answers collected by 410 collectors.

In August 1889 there was an International Congress of Experimental Psychology at Paris, under the Presidency of Professor Ribot and with Professor Richet as secretary, in which Members of the S.P.R. took part. The Congress interested itself in the proposed census, and under its influence it was decided to widen the scope of the inquiry and bring out other facts which the investigation might reveal about hallucinations, besides the numerical relation between those that are veridical and those that are not. It was also decided that the inquiry should be international, and Sidgwick was charged by the Congress with the general superintendence of the investigation.

In 1892 there was again a Congress of Experimental Psychology, held this time in London, and to this Congress Sidgwick was able to present in an abridged form part of the report on the results of the census. But it was not till 1894 that the final and complete report could be published in *Proceedings*, where it occupied the greater part of vol. x. The cause of delay will be appreciated when it is remembered that among the 17,000 answers to the census question, 2,272 were in the affirmative, and that each of these affirmative answers had to be scrutinised as carefully as possible, and a large proportion of the informants and collectors corresponded with and interviewed concerning them. A good deal was also done in comparing census cases with experiences otherwise brought to our notice. I venture to think that any one interested in hallucinations, veridical or otherwise, will find the report well worth study. I need hardly add, that the conclusion already arrived at in *Phantasms of the Living*, " that between deaths and apparitions of the dying person a connection exists which is not due to chance alone " is fully confirmed.

It was in 1897 (*Proceedings*, vol. xiii) that Sir William Barrett published the first part of his study on the so-called divining-rod—the discovery of underground water and metals, etc., by dowsing. The second part followed in *Proceedings*, vol. xv. There had been interesting papers on the subject in volume ii by Professor W. J. Sollas (as a geologist) and by Mr E. R. Pease and Mr E. Vaughan

Jenkins, but Barrett's two papers give a comprehensive account of the subject historically, experimentally and practically. He does not profess to have as yet furnished a complete explanation of the process from a psychical point of view, though he inclines to think that the dowser acquires by clairvoyance his knowledge of the situation of the water sought. At the end of his life—he died in May 1925—he revised, with the assistance of Mr Theodore Besterman, the substance of these two papers, which, with additional matter, were published after his death in a book entitled *The Divining-Rod: an Experimental and Psychological Investigation*, London 1926. His interest in psychical research was widespread, and something from his pen may be found in our *Proceedings* concerning almost every class of subject that the Society has investigated, but it was dowsing to which he had, I think, devoted most time and attention, making the subject his own, and to the end he retained the view that clairvoyance of some sort was probably the explanation.

The turn of the century was a sad epoch for the Society owing to the death in August 1900 of Henry Sidgwick, its first President and constant leader and adviser, and the death in January 1901 of Frederic Myers, its honorary secretary and its President at the time of his death. Myers's zeal and energy, his remarkable powers of exposition and readiness in speech, had been an invaluable asset to the Society, never replaced. He had the subjects of our investigation so thoroughly in his mind, and I may say at his finger ends, that he could at a moment's notice give an interesting discourse on almost any department of our work. The main results of his studies have, of course, been published in his book *Human Personality and its Survival of Bodily Death*, which fortunately he left in an advanced state for publication. There was, however, still a good deal to do in detail, and the book did not actually appear before 1903. When it did it made a greater impression on the public than probably anything hitherto published in our subject had done. The first edition of 1,000 copies was exhausted, I believe, within a week or two of publication, and it undoubtedly gave a great impetus to our work.[1]

Myers's work as honorary secretary was carried on with energy and efficiency by his fellow honorary-secretary, Mr J. G. Piddington. Miss Alice Johnson had been Editor of *Proceedings* and *Journal* from June 1899, and with their help the Society passed safely through the crisis.

But it was most fortunate for us that Sir Oliver Lodge at that critical moment consented to accept the Presidency, which he re-

[1] Recently a Myers Memorial Lecture has been subscribed for and instituted in honour of Myers. Its endowment enables the Council to arrange for a lecture periodically, and from time to time to make grants for research work in connection with it (see *Journal*, xxvii. 21-2).

tained for three years. It is, I think, largely to his influence and the trouble he took at that time and since to keep us together, and stimulate, and himself contribute to, the Society's work, that we owe our continued prosperous existence to the present date.

In 1898 Myers had become acquainted with Mr and Mrs Edmond Thompson. She had psychic powers and was a trance medium, in some respects like Mrs Piper, but never a professional medium. Being interested, however, in spiritualism, she was willing to give sittings for investigation to suitable persons personally introduced to her, and some of their records are published in *Proceedings*, vol. xvii, where may be found papers by six different witnesses[1] with an introductory one by Sir Oliver Lodge. A further long and important paper by Mr Piddington "On the Types of Phenomena displayed in Mrs Thompson's Trance" will be found in *Proceedings*, vol. xviii. These papers are a valuable contribution to any study of trance-mediumship.

It was a few weeks after Myers's death that Mrs A. W. Verrall succeeded in cultivating in herself the power of automatic writing, in which she had previously failed. An account by herself of her development of automatism up to the end of 1904 and her relations to other automatists occupies the whole of *Proceedings*, vol. xx. Mrs Verrall's success was followed by that of others who with her formed, from the investigator's point of view, a sort of group. There was her daughter, now Mrs W. H. Salter; there was for a short time Mrs "Forbes" (pseudonym) a friend of hers and of Myers; Mrs Holland (pseudonym) who had not known Myers or his friends, but whose interest in the subject had been stirred by his book *Human Personality* and who put herself into communication with Miss Alice Johnson, then secretary of the Society; Mrs Willett (pseudonym), a very important member of the group, and also the "Macs" (pseudonym), strangers to us all, who had been obtaining automatic script on their own account and were drawn into the group in 1908 through reading Miss Johnson's first report on Mrs Holland's script in *Proceedings*, vol. xxi. This induced a change in the character of their own script, which then instructed them to send it to Mrs Verrall, whom they did not know. After a little hesitation they did so, with striking results (see *Proceedings*, vol. xxix). Mrs Wilson came into the group through trying telepathic experiments with Miss Verrall. Then in 1912 Mrs "King" (pseudonym for Dame Edith Lyttelton) developed automatism after the death of her husband, the Right Hon. Alfred Lyttelton, and a little later one or two others also joined. Joined, however, is hardly the right word, for the group has no cohesion. The members of it

[1] Myers, Dr F. van Eeden, Mr Piddington, Hodgson, Miss Alice Johnson, Mrs A. W. Verrall.

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do not all know each other, nor have they met as a group. Nor are there any special arrangements about writing. As a rule each automatist writes as the inclination comes to her; sometimes with a friend present and recording, but more often alone. With a recorder present the automatic communication is sometimes spoken instead of written.

It was noticed very shortly by the investigators that a sort of telepathic connection seemed to exist between the scripts of the group—a tendency to refer independently to the same topic either literally or cryptically. This we speak of as cross-correspondence. Of course care was taken that members of the group should not see each other's scripts, or that when, for any reason they did, an exact record should as far as possible be kept of what each had seen. The general effect produced by study of these scripts is that some intelligence behind the communications is acting by design and to some extent inspires the scripts though not always able to avoid confusion. The supposed communicator when named, as he often is in the earlier years of these scripts, is usually Myers or Gurney, though other names appear.

Unfortunately much of the contents of these scripts is too private for present publication, but a good deal has been published and may be studied in one or more papers in each of the following volumes of *Proceedings*: xx, xxi, xxii, xxiv, xxv, xxvi, xxvii, xxix, xxxiii, xxxvi. Among these papers are to be found general reports on the scripts of some of the automatists in question, particular instances of cross-correspondence (including experimental attempts at cross-correspondence between the group and Mrs Piper), also reports on communication on special subjects, as "Some Recent Scripts affording Evidence of Personal Survival" in vol. xxvii; "The Ear of Dionysius" in vol. xxix; "Forecasts in Scripts concerning the War," vol. xxxiii; "One Crowded Hour of Glorious Life" and "The Master Builder," both these last in vol. xxxvi. These scripts are very full of literary allusions, the writers being cultivated persons with strong literary interests. All the members of the group make a practice of sending their scripts to Mr Gerald Balfour or Mr Piddington, by whom they are carefully studied and annotated and preserved.

Of late years the rate of reception and number received has much diminished. Mrs Verrall, from whom many scripts came, died in 1916, and other members of the group have ceased writing automatically. Others write but seldom, though the receipt of further scripts from them, even after long intervals, would not surprise the investigators. The evidence from the whole set of scripts of this group on the side of survival and of communication at times between the living and the dead, is certainly strong—I think the strongest we have published. I believe this is felt by all who have studied them

with care. But it would be stronger for the public if we could publish the whole.

We have another automatist among our workers—Mr S. G. Soal—whose script shows no connection with that of the group of whom I have been speaking. A report by himself and Mr W. H. Salter on his automatic scripts purporting to be inspired by Margaret Veley, a poet and novelist of some fifty years ago, which are to a considerable extent verifiable and true, is published in *Proceedings*, vol. xxxviii. Mr Soal had previously published elsewhere, under the name of Mr V, script purporting to come from Oscar Wilde. Of this a review entitled "The Oscar Wilde Scripts" will be found in *Proceedings*, vol. xxxiv.

To return to trance mediums. The last I spoke of at any length was Mrs Thompson. More recently much study has been given to the mediumship of Mrs Osborne Leonard and various papers on the subject have been published by the S.P.R. The first paper published was an important study and record of a series of sittings with her by Miss Radclyffe Hall and Una, Lady Troubridge, in *Proceedings*, vol. xxx. There have been further general reports on sittings with her in vols. xxxii and xxxvi by Mrs Salter. There have also been papers concerning her on "The *Modus Operandi* in Mediumistic Trance" by Una, Lady Troubridge in *Proceedings*, vols. xxxii and xxxiv and by Mr Drayton Thomas in vol. xxxviii, and on "Some Incidents at Sittings with Mrs Leonard which may throw light on the *modus operandi*" by Mrs Salter, *Proceedings*, vol. xxxix.

There has also been a good deal of investigation as to the evidence for book-tests, which are rather a speciality of Mrs Leonard's mediumship. In a typical book-test the Communicator will tell the sitter to look on a specified page of a book, in a particular place on a certain shelf in a room, perhaps unknown to either medium or sitter, and then to find a reference to some specified subject. If this turns out to be correct and the coincidence is not due to chance, it would seem to afford evidence of knowledge acquired neither through the senses nor telepathically, but clairvoyantly. This is important, as definite evidence of the reality of clairvoyance has hitherto been scanty. Unfortunately the book-tests given do not always turn out to be fully or even partially correct, and they are apt to exhibit a certain vagueness which makes it difficult to estimate their value, especially as the probability of success cannot be calculated with exactness as in the case of the guessing of cards or numbers. An examination of book-tests (by me) appears in *Proceedings*, vol. xxxi, and as already said (p. 10 footnote) two papers on the "Element of Chance in Book-tests" have appeared in vols. xxxiii and xl. The last of these, by Mr Theodore Besterman, is the more extensive and ambitious, but both bring out a result against chance-coincidence being a sufficient explanation of Mrs Leonard's book-tests.

In *Proceedings*, vol. xxxv, is an important report sent to us by Mr S. G. Soal, on a series of communications received by him through a professional medium, Mrs Blanche Cooper, with whom he had sittings at the British College for Psychic Science. An interesting feature in this series is that one of the alleged Communicators, an old schoolfellow of Mr Soal's, communicating as a dead man, proved afterwards to have been alive all the time, though entirely unconscious of any communication. Moreover at the *séances* veridical statements were made concerning this gentleman's past, his present, and even his future, *e.g.* the arrangement of a house not then in his possession. There are other interesting experiments and observations described by Mr Soal in the course of this paper.

A series of 142 sittings were held under arrangements made by the Society with another trance medium, Mrs Warren Elliott in 1926, and were reported on by Mr H. F. Saltmarsh in *Proceedings*, vol. xxxix. "The Primary object of the experiment was to attempt to throw light on the psychological mechanism of trance mediumship." The report is of great interest, and for the possibility of carrying the experiment through, the Society owes gratitude not only to a generous anonymous donor, but to Mrs Warren Elliott herself for her willing co-operation. In the course of the experiment sittings were held with a view to eliciting communications for various particular persons who were not however present and were not aware that the sitting was taking place. No one was present except the medium and a note-taker. To make a link with the absent sitter, an object belonging to him or her was brought by the notetaker, who, however, was unaware to whom it belonged. The possibility of direct thought-transference with anyone present was thus eliminated.

In this connection "The Tony Burman case" by Miss Nea Walker, also in *Proceedings*, vol. xxxix, should be considered.

Among the departments of psychical research which in 1882 our Society proposed to investigate, that of the physical phenomena of spiritualism is the one as to which, notwithstanding repeated efforts, least evidence of genuineness has, as it seems to me, been found in this or in any other country. But I must briefly refer to our experience in this department. I have already mentioned the evidence obtained in the early days of the Society concerning Eglinton, the slate-writing medium, and the conclusion that his performances were tricks.

In 1891 we became acquainted with a gentleman—a near relation of friends of some of us—who professed to be able to levitate tables without touching them except on the upper surface. We took a good deal of trouble about the case, which ultimately proved to be one of pure deception throughout. The supposed medium was a professional man in a good position and there was no pecuniary motive to deceive. I fancy it amused him at first. Sidgwick gave an account of the

case at a meeting of the Society in 1894 under the title "Disinterested Deception", which is printed in the *Journal*, vi. 275.

Deception by friends and acquaintances is of course peculiarly painful, but apart from cases of the "poltergeist" order where the performers are often children and sometimes not quite normal ones, we have not encountered much trickery[1] in the course of our investigations except with professional mediums for physical phenomena, among whom it is unfortunately common. Several cases of detection have been recorded in the *Journal*. See *Journal*, xii (1905-6), for exposures of Chambers, of Craddock and of Eldred; *Journal*, xiv, for exposure of Caraccini—an Italian medium whom we invited to this country for investigation; and *Journal*, xv, for an exposure at our Rooms of Charles Bailey, an Australian medium. Mr Everard Feilding, in *Journal*, xii. 162, described under the title "The Haunted Solicitor, an unfinished comedy", a case which he carefully examined on the spot and spent considerable time over, and afterwards reported at a meeting of the Society. He classes it as a poltergeist case, but grown-up people were concerned and trickery and conspiracy there certainly were.

"A Report on Various Spiritualist Phenomena" by the late Lieut-Colonel Taylor, for long a Member of the S.P.R. Council, was contributed by him to *Proceedings*, vol. xix. It is an account of six incidents at sittings between 1884 and 1904 of which four include raps or movements of objects. They are selected from his own experiences and were regarded by him as genuine, and the account is based on notes written by him within a few hours of the incidents. Colonel Taylor, who died in 1911, was a good observer, and this report, like the first report by Mr Feilding and Mr Baggally on Eusapia Palladino to which I am about to refer, must weigh on the positive side for the genuineness of some physical phenomena of spiritualism.

In 1906 Miss Alice Johnson, then our Research Officer, visited Denver in the U.S.A. at the invitation of Dr Gower, a member of the Society, who resided there, in order to have a series of sittings in a private circle of friends of his, who received her most hospitably. The phenomena, movements of tables without apparent contact and raps, which she witnessed were interesting and striking, but less so, in Dr Gower's view, than what he had witnessed with the same friends in previous years. Miss Johnson unfortunately did not

[1] There was one case published in *Phantasms of the Living* later discovered to have been fictitious (see *Proceedings*, vol. xiv 14). There is also a rather heartless and elaborate case of fictitious messages in a private circle (see *Journal*, xxi 306) under the title "A Fictitious Communicator." The case was reported to us, and members of our staff were able to assist the victims to discover and expose the deception.

witness them under what seemed to her crucial conditions. She believed in the honest intentions of all concerned, but in conclusion could only say that it appeared to her "impossible to form any decided judgment on the facts . . . and unprofitable to speculate further about them till we can obtain more decisive evidence one way or the other". For her report on the whole case see *Proceedings*, vol. xxi. 94.

In 1894 Eusapia Palladino was a leading medium on the continent, especially for telekinesis. Professor Richet invited Sir Oliver Lodge and Myers to meet her at his house in the south of France, and Sir Oliver obtained phenomena (described in the *Journal*, vol. vi) in circumstances which convinced him they were genuine, and I think he has never wavered since. Professor Sidgwick and I joined the party later and what we witnessed was certainly remarkable, though there were suspicious circumstances. Myers invited Eusapia to Cambridge for a series of sittings in 1895, but practically all that happened at these was detected as trickery (see *Journal*, vol. vii), and for a time we experimented no more with her.

Sidgwick, all the time he had to do with the Society, took the view that if a medium were found consciously tricking no further investigation with him or her should take place, its continuance being a direct encouragement to fraud and a hindrance to progress in research. However, this view was not shared by all Members of the Council, and reports of Eusapia from abroad continuing favourable, a Committee consisting of Mr Everard Feilding and Mr Baggally (both Members of the S.P.R. Council), and Mr Carrington (officially connected with the American Society) was sent in 1908 to Naples, where Eusapia lived, to look into the matter again. They had a series of sittings under what they considered very satisfactory conditions. Their favourable and able report was published in *Proceedings*, vol. xxiii. Unfortunately for Eusapia's reputation, however, some further sittings conducted by Mr Feilding and others at Naples in 1910 were again apparently pure trickery (see *Proceedings*, vol. xxv).

In 1920 an attempt was made to get satisfactory evidence with the celebrated French materialising medium called Eva C. (otherwise Marthe Béraud). She and the lady with whom she lived, Mme Bisson, were invited to London by the Society, and she gave us a series of forty sittings, reported on in *Proceedings*, vol. xxxii. (An account of the previous history of Marthe Béraud based on the many published reports of her materialisations, etc., was compiled by Mrs Salter, then Miss Verrall, and published in *Proceedings*, vol. xxvii). The Society's own investigations were unfortunately inconclusive. The phenomena observed were, so the investigating committee reported, "few in number and poor in quality", and, they say, "If we had not been

acquainted with the work of previous investigators,[1] we might have felt inclined to draw negative conclusions from our own observations" (*Proceedings*, vol. xxxii 332).

In the *Journal*, xx, is the report received from Mr Harry Price of his well-known experiment with Mr Hope the "spirit-photographer" at a sitting held at the British College of Psychic Science. An outcome of this and of the discussion that followed, was the offer by Mr H. W. Pugh in June 1922, to contribute £100 towards an investigation by the Society of Mr Hope under conditions laid down by him (Mr Pugh). Mr Hope and his coadjutor, Mrs Buxton (called "the Crewe circle") consented. All seemed satisfactorily arranged. Mr Hope's representatives on the investigating committee had been selected and an agreement drawn up and signed by them, when the Crewe circle withdrew from the arrangements and the investigation therefore never took place (see *Journal*, xxi. 111.)

In 1924 the Austrian medium, Willy Schneider, was invited to London and gave twelve sittings for telekinetic phenomena, under the management of Dr Woolley and Mr Dingwall, in the S.P.R. *séance*-room. They were reported on by Mr Dingwall in *Proceedings*, vol. xxxvi. Phenomena occurred at eight of the twelve sittings, some of which, though they were inferior in quality to those previously witnessed by Mr Dingwall in Dr von Schrenck-Notzing's laboratory at Munich (*Proceedings*, xxxvi. 33), impressed the experimenters as normally inexplicable.

Another investigation of physical phenomena carried out in our *séance*-room by Dr Woolley and Mr Dingwall was with Mr Janus Fronczek of Poland. The report on this is also published in *Proceedings*, vol. xxxvi, and must be regarded as negative. I need not here go into details.

In the winter of 1924-25, Mr Dingwall went to Boston, U.S.A., for the purpose of having a series of sittings with Mrs Crandon (*Margery*). His going was generously facilitated by Mrs Augustus Hemenway of Boston. He had twenty-nine sittings, carefully described in his report in *Proceedings*, vol. xxxvi. His failure, however, to obtain phenomena under conditions as good, in his opinion, as those obtained, *e.g.* in the case of Willy Schneider, evidently left him with grave doubts as to the genuineness of the performance (*Proceedings*, xxxvi. 153).[2]

[1] [Recent disclosures, it must be remarked, have made it appear that less weight can be attached to the work of these investigators than was thought at the time this report was published.]

[2] *A propos* of this it may be mentioned that in 1929 Dr Crandon borrowed our *séance*-room for purposes of demonstration of some of *Margery's* phenomena. Our honorary research officer, Dr Woolley, attended the demonstrations as an observer only. It was proposed to obtain finger prints in dental wax of

In 1928 Mr Besterman undertook a four months' tour chiefly in central Europe, largely financed by an anonymous donor, for the purpose of observing mediums and making acquaintance with investigators. His report will be found in *Proceedings*, xxxviii. 409-80. Among the fourteen mediums or psychics on whom he reported several professed to be mediums for physical phenomena, but of these he only had the opportunity of observing sufficiently to report in the case of three—two mediums at Budapest and the well-known Frau Maria Silbert of Graz—and unfortunately in each case what he observed seemed definitely to prove trickery.

I think this completes the list of investigations into the physical phenomena of spiritualism which have been described in our *Proceedings* or *Journal*. But of course there have been other attempts by members of the Council or officers of the Society, or others, too inconclusive or futile to be worth printing accounts of. I do not wish to give the impression that everything we hear about is published. I am afraid that as it is many will feel that the time, trouble and expense involved in examining this class of phenomena has left us very much in the same position regarding it as we were fifty years ago. There are now, as there were then, a few observations recorded where it is difficult to believe that the investigators were deceived, and many where deception or the attempt to deceive is practically certain. The methods now employed by mediums for physical phenomena are no doubt somewhat different from what they were in the early days of the Society, but any change is not, I think, in the direction of making satisfactory investigation easier.

A laborious line of investigation to which much time and trouble has recently been devoted, is what we may call mass-experiments—intended in the first place to discover whether such psychic faculties as telepathy and clairvoyance are at all widely distributed in however slight a degree, and in the second place possibly to reveal good percipients.

An experiment of this kind in telepathy was made by Dr Woolley with the kind assistance of the B.B.C. on 16 February 1927, and is described in *Proceedings*, vol. xxxviii under the title "The Broadcasting Experiment in Mass Telepathy". He assembled a small group of agents at the Society's office who endeavoured to transmit telepathically ideas and images selected by him, and listeners-in were asked to record what ideas came to them, and post the record to

deceased or absent persons. *Margery's* forearms were bound to her chair by a method carefully described, but Dr Woolley's observation, and subsequent experiments with Mrs Braekenbury acting the part of medium, showed that the method of controlling the arms used was less effective than it was supposed to be, and in fact would not have prevented the handling by the medium of objects on the table (*Proceedings*, xxxix. 359 ff.).

the Society. Sir Oliver Lodge acted from the B.B.C. office as announcer to inform the listeners when each attempt at transmission was beginning. The number of items which the agents endeavoured to transmit was five, looked at successively at intervals of five minutes. The number of listeners who sent in reports of their impressions was 24,650. Unfortunately the result must, on the whole, be regarded as negative—that is as not furnishing evidence of widespread telepathic faculty under the given conditions. It has, however, revealed some interesting results from a psychological point of view, *e.g.* as regards number habits.

What may be regarded as a continuation of the " broadcasting " experiment has been carried out by Mr S. G. Soal (see " Experiments in Supernormal Perception at a Distance ", *Proceedings*, vol. xl) assisted by Mr and Mrs Fernald, Professor and Mrs Mackenzie, Mr Odell, Miss Carruthers and others too numerous to be named here. To begin with, he selected those who seemed most promising as percipients among those who had sent in replies in the broadcasting experiment. For these experiments and a discussion of various previous experiments, see Part I of Mr Soal's paper. After this first year of experiment he decided to widen the scope and succeeded in arranging to work with some 579 percipients. " No such body of percipients has ever in the history of psychical research taken part in experiments extending over such a prolonged period as six months," Mr Soal tells us. The subjects to be transferred were now moreover limited to material adapted to statistical computation. Unfortunately, though in both parts of Mr Soal's experiments there was a small residuum of results suggestive of supernormality, the coincidences obtained were not sufficiently striking or detailed to compel belief in the operation of a supernormal faculty. Investigations of this kind are very laborious and time-taking, and it is therefore the more disappointing that the result of the inquiry should be negative. It must not be supposed, however, that the work done is useless. The negative answer to the inquiry is itself of course of great importance, and Mr Soal's careful study and analysis suggest various points of psychological interest.

Miss Ina Jephson has attempted similar mass experiments in clairvoyance and published an interesting paper on them in *Proceedings*, vol. xxxviii. There appeared to be some success, but as she is carrying the experiments further under different conditions I need not go into particulars now.

Reports of experiments such as these do not provide light reading or thrilling sensations; but they are obviously of great importance because of the light they throw, or may throw, on the problems before us—and much more light than we yet have is required before we can claim to understand, *e.g.* either telepathy or clairvoyance, and

the conditions under which they occur. If knowledge reaches an automatist (or shall we say more generally a sensitive ?) supernormally, how and whence does it come ? We have made some progress. We have, I think, convinced most of those who have really studied the evidence we have collected, that telepathy exists. That is a very big step. But it may be a long time before we can decisively take the next step, whatever that may be, and in the meanwhile we can only go on examining and analysing any facts and experiences, spontaneous or experimental, that come our way, and be cautious in adopting hasty assumptions to explain them. There is comparatively little of theory in our publications so far, and general philosophical speculation is, I think, almost confined to some of our Presidential Addresses.

We are proud of our Presidents and have been fortunate in the men who have honoured our Society by presiding over it. I will not give a complete list but may say that besides those I have already mentioned as founders, we have had Professor Balfour Stewart, F.R.S., the late Lord Rayleigh, O.M., F.R.S., Sir William Crookes, O.M., F.R.S., Sir Oliver Lodge, F.R.S.—all distinguished in physical science ; the late Earl of Balfour, K.G., O.M., Professor William James, Professor Henri Bergson, and Dr F. C. S. Schiller among philosophers ; Professor Charles Richet, and Professor Hans Driesch among biologists ; and Professor William James, Dr William McDougall and Dr T. W. Mitchell among psychologists. And as many others important in various ways and all helpful in our work and interested in the Society. All the Addresses they delivered will be found in our *Proceedings*.

It will be realised by anyone conversant with our *Proceedings* and *Journal* that in this brief account of the history and activities of the S.P.R. I have given a general sketch rather than any complete story. Thus I have omitted mention of many important workers and important papers.[1]

[1] For instance I have said nothing about crystal-gazing—an important subject because it appears to be, with some people, a ready method of inducing hallucinatory visions which may turn out to be telepathic or clairvoyant (see a paper by Miss X, Miss Goodrich Freer, *Proceedings*, vol. v and other references, especially by Andrew Lang). Nor again have I referred to phenomena of Multiple Personality (see the Ansel Bourne case by Hodgson, *Proceedings*, vol. vii ; a paper by Dr Morton Prince, *Proceedings*, vol. xv and by Dr T. W. Mitchell, *Proceedings*, vol. xxvi). The subject of the " Appreciation of Time by Somnambules " experimented on by Professor Delboeuf and Dr T. W. Mitchell (*Proceedings*, vol. xxi) and others, is also interesting. And I have not mentioned Mr A. T. Fryer's account of the Welsh Revival (*Proceedings*, vol. xix) nor a study of dreams by Dr F. van Eeden (*Proceedings*, vol. xxvi) and papers by others on this subject, and by Mrs Leaning (*Proceedings*, vol. xxxv) on hypnagogic phenomena. And there are other important papers, long and short, in *Proceedings* and *Journal* which might have been mentioned. I have

My reason for sueh omissions is merely that one cannot within reasonable bounds eall attention to everything, and my selection has been roughly guided by the list of subjects for investigation published in our early eireulars. Nor do I profess even within that list of topies to have called attention to all that we have published. I shall feel that it has been worth while compiling this summary if it should lead any one interested in our subjects to explore the information and diseussion coneerning them to be found in our *Journal* and *Proceedings*, and espeeially if it should lead to any one pursuing any braneh of investigation further. I think I may say without boasting that our *Proeeedings* will stand examination. The reader will very seldom find that a statement or judgment has been published which afterwards has had to be withdrawn ; for we have always tried to be eareful and cautious both in aeeepting faets and drawing inferenees, and have endeavoured to make eaeh step seeure as we go along. Of eourse similar eare is wanted in all seientifie work, but ours has speeial diffieulties of its own. We are pioneers sailing as it were on an uneharted sea and liable at any moment to eome on hidden difficulties and obstaeles. And one of these is the apparent rarity of the human subjeets who possess the psyehie faculties we are trying to investigate. This makes it very diffieult to repeat observations or experiments as mueh as is required to eonfirm them and to enable us to understand them better than we do.

My friends tell me that I ought not to end my tale without saying what impression this retrospeetive survey of the Soeiety's fifty years of life and work—work in whieh I have shared—produces on my own mind. I may say at onee without hesitation that I feel now as I felt when I first engaged in it, before the foundation of the Soeiety, that ours is some of the most important work in whieh we ean engage for the extension of knowledge and the benefit of mankind. And it is work in whieh the support and help of the Soeiety has been and is of great value, for it aets as a eentre through whieh interest in the subjeet may spread and knowledge of it aeeumulate. Some complain that our progress is slow. The term is relative and we ean eertainly imagine progress quieker, but whether we ever had reason to expeet it to be quicker considering the obstaeles that beset investigation is another question.

I think it is probable that if more people of sense and intelligenee tried what they ean do, more eases of psyehie faculty, *e.g.* telepathy, might be observed, and more learnt about eonditions favourable to it. There are indieations, I think, that telepathy is, as it were, the

also not mentioned a number of papers and reports relating to alleged supernormal phenomena among Eastern and uncivilized peoples ; a list of these is given in *Proceedings*, xxxviii. 222.

key, or a key, to other branches of our research. If for instance there is, as I believe, occasional communication of an evidential kind between the living and the dead—and some good evidence supporting this has been published in our *Proceedings*—it is probably telepathic. Clairvoyance again—that is perception of material objects otherwise than through the senses—is thought by some to be probably akin to telepathy; and of the existence of clairvoyance evidence also seems to be accumulating. If I may be allowed to prophesy, I should say that with patience and perseverance—and little good work has been done in the world without these two qualities—we shall add to the evidence in at least these three departments, namely telepathy between the living (established in my opinion as a fact though there is still much to learn about it), communication with the dead, and clairvoyance, and probably in others.

And I look to our Society to continue this work with courage and hope, undismayed by the difficulties in the way of progress. If it is continued in the same spirit in which the S.P.R. has so far carried it on, valuable success will, I feel sure, be its reward.

After reading the above paper Lord Balfour added: "That concludes the Address of your President of Honour. May I be allowed, before we separate, to add one or two sentences of my own? Some of you may have felt that the note of caution and reserve has possibly been over-emphasised in Mrs Sidgwick's paper. If so, they may be glad to hear what I am about to say. Conclusive proof of survival is notoriously difficult to obtain. But the evidence may be such as to produce *belief*, even though it fall short of conclusive *proof*. I have Mrs Sidgwick's assurance—an assurance which I am permitted to convey to the meeting—that, upon the evidence before her, she herself is a firm believer both in survival and in the reality of communication between the living and the dead."

# APPENDIX

## CLASSIFIED LIST OF THE CONTENTS OF THE SOCIETY'S *PROCEEDINGS* AND *JOURNAL* TO JUNE 1932

The scope of psychical research is too undefined to allow of a strictly logical classification. The method here adopted, and set out below, is that likely to be most useful to the student. Considerations of space have made it impossible to enter any item more than once and there is therefore a good deal of overlapping, as for instance between Automatisms and Cross-Correspondences. The order of the entries within each section is sufficiently chronological for practical purposes ; as two distinct periodicals are involved an exact chronological sequence is impossible. The following classes of material are as a general rule excluded : classified cases, reprints from other sources, very short contributions, reviews, obituaries, and business notices.

Abbreviations : P.=*Proceedings* ; J.=*Journal*. TH.B.

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- i. General
- ii. Theoretical
- iii. Historical and Anthropological
- iv. Miscellaneous

II. Mental Phenomena
- i. General
- ii. Automatisms
  - *a*. General
  - *b*. Cross-Correspondences
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viii. Trance Mediumship
- *a.* General and Theoretical
- *b.* Mrs Leonard
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- *d.* Mrs Thompson

III. Intermediate Phenomena
- i. Apparitions
- ii. Poltergeists and Hauntings
- iii. Dowsing

IV. Physical Phenomena
- i. General and Theoretical
- ii. Slate-writing
- iii. Spirit Photography
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V. Psychology
- i. General and Miscellaneous
- ii. Dreams
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- iv. Hypnotism and Suggestion
- v. Multiple Personality
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## I. General

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# THE PAST AND THE FUTURE [1]

## Presidential Address

By Sir Oliver Lodge

A Society is rather like an organism in that it has a continuity of existence with constant changes in its individual members : and in its lifetime there occur certain periods at which it is well to review the past and contemplate the policy of the future. For it is well known that an organism has to make changes so as to correspond with and adapt itself to its new environment if the circumstances of that environment are modified. I was not actually an original member of the Society, but had been acquainted with its Founders before its initiation, and heard some of the preliminary discussions about it. The conditions in which it took its origin were in many respects much more difficult than they are now. The Founders had to encounter not only hostility, but a good deal of ridicule. Its objects, however, as specified by Henry Sidgwick, were so entirely sane and cautious as to make ridicule quite inappropriate. Humour of that kind was entirely wasted, and was only based on complete ignorance of the scheme. But hostility was more serious, and some of it has persisted to the present day. The most serious kind of hostility was based not on ignorance but on disapproval, disapproval of the slow and cautious procedure and of the stringent criticism to which all narratives were subjected before they were accepted for publication. From its early days there were, among the members, some who were already convinced about many of the phenomena, and who urged that so extremely cautious and dubious an attitude was inconsistent with facts already known and tested, and that the Society might proceed more rapidly to accept these as established. The names of Alfred Russel Wallace and Stainton Moses were prominent among those who had already been convinced of the genuineness of certain extraordinary phenomena, either by a study of the evidence or by their own first-hand experience, and they showed a certain amount of impatience at the cautious and critical attitude of the Founders. They urged that we were excluding or refusing to accept a number of events which were actually taking place, and were neglecting to study them for lack of sufficient and cumulative evidence. And some of them broke away from the

[1] Read at a General Meeting of the Society, 29 June 1932.

Soeiety on that aecount. This attitude of impatienee has eontinued to our own day, so that our Society has been ealled a Soeiety for the Suppression of Psyehieal Researeh.

While sympathising with these objeetors to some extent, I hold that the poliey of the Founders, whieh has been eonsistently followed throughout the fifty years of our history, was entirely appropriate to the then eonditions obtaining in the seientifie world and in the strongly materialistie atmosphere of the nineteenth century. No notion of the existence and interaetion of a spiritual world with the familiar world of sense eould then be entertained by the average man of seienee. And the few who were ready to uphold sueh a hypothesis, and pereeive evidence of spiritual interaetion in all manner of phenomena, were looked at askanee, and were aeeused of returning to the primitive superstitions of savages without anything like an adequate foundation for their beliefs. The Founders, however, were aware that many phenomena whieh superficially bore a spiritistie signifieanee might be aeeounted for by unexplored and exeeptional human faeulties ; and they did not wish to eontemplate any further hypothesis until the possibilities of this mode of explaining them had been exhausted. Their objeet was to treat all phenomena submitted to them in a purely scientifie spirit. They aimed at founding a seientific soeiety, whieh would gradually take its plaee among other seientific soeieties, eaeh of whieh had ehosen for its provinee a eertain department of knowledge, and to explore it by the same methods as had already proved so fruitful in other departments. This aim has been steadily kept in mind by the offieers of the Society, and we have been fortunate in our Seeretary, Miss Isabel Newton, who has earried on the old tradition with exemplary patienee and suavity, and, moreover, has exerted herself most eompetently to make the meetings held in eonneetion with the present jubilee eelebrations a sueeess.

This mode of regarding our work, and this eautious and eritieal poliey, was advoeated by Henry Sidgwiek in his early Presidential Addresses to the Soeiety. But the same view was held and sustained by Myers at a later date, eighteen years later, right up to the end of the nineteenth eentury, and is reeorded in his great work, whieh appeared five years after his death, his majestie treatise on *Human Personality*. This is so large and eomprehensive a book that many people are probably deterred from entering on a study of it, and I doubt if it is familiar even to our own members. Saturated with the knowledge of abundant testimony from all parts of the world, and prepared by his eo-operation with Edmund Gurney in the preparation of their joint book ealled *Phantasms of the Living*, he had planned out a scheme for applying his idea of human personality, its faeulties and its possibilities, to all the salient faets of observation, and aeeordingly sets them out under their respeetive heads. He

deals first with the cases of multiple personality, or what he calls disintegrations of personality, studied by the medical profession under the meaningless term "hysteria"; then he goes on to a remarkable treatment of genius; then to sleep, and the amount of lucidity to be detected in its dream phenomena; then to the artificial production of a condition akin to sleep known as hypnotism. Thence he is led on to what he calls Automatisms, both sensory and motor, which cover a great many of our more familiar non-medical phenomena. Then he extends the idea of phantasms of the living to phantasms of the dead, and so reaches the phenomena most specially studied by this Society, in a chapter called "Trance, Possession, and Ecstasy," where he allows himself to diverge from a rigid scrutiny of the facts, and foreshadows a transcendental view of the universe, with surprising eloquence, which he extends into a magnificent Epilogue, with which the book closes; except that there are a great number of appendices, one of which contains his comprehensive scheme of human faculty classified from one end to the other. That is the general plan of the book, but it is too bulky and in many places too eloquent for ordinary readers. The whole scheme is foreshadowed and led up to in Chapter I, which he calls an Introduction. And if this Introduction were mastered by our members, they would have a much better idea of the aim and objects of our Society and of the position and hopes of at least one of our Founders than without that study they can be expected to have. For it must be remembered that, although Myers was able and anxious to study all the faculties and activities of the human personality for which there was evidence, his main interest and motive power was concerned with its survival of bodily death; and to this day this must be considered the question that interests most of our members. I will make a few extracts from this Introduction for the purpose of showing how a student like Myers, eagerly anxious for proof of survival, proceeds on his task.

"The question for man most momentous of all is . . . whether or no his personality involves any element which can survive bodily death."

In approaching that question he advocates

"the method which our race has found most effective in acquiring knowledge . . . the method of modern Science—that process which consists in an interrogation of Nature entirely dispassionate, patient, systematic; such careful experiment and cumulative record as can often elicit from her slightest indications her deepest truths. That method is now dominant throughout the civilised world; and although in many directions experiments may be difficult and dubious, facts rare and elusive, Science works slowly on and bides

her time,—refusing to fall back upon tradition or to launch into speculation, merely because strait is the gate which leads to valid discovery, indisuptable truth.

"I say, then, that this method has never yet been applied to the all-important problem of the existence, the powers, the destiny of the human soul."

He goes on to say that many learned minds hold the resolutely agnostic view "*ignoramus et ignorabimus*." The object of the S.P.R., he says, is to break down that artificial wall of demarcation which has thus far excluded from scientific treatment the problems which stand in most need of all the aids to discovery. Yet he admits that

"Any science of which I can here speak as possible must be a *nascent* science—not such as one of those vast systems of connected knowledge which thousands of experts now steadily push forward in laboratories in every land—but such as each one of those great sciences was in its dim and poor beginning, when a few monks groped among the properties of 'the noble metals,' or a few Chaldean shepherds outwatched the setting stars."

He next touches upon the religious objection to our researches,—that the doctrines of Christianity have rendered them unnecessary,—and shows why in a purely scientific investigation that great Tradition must not be appealed to. He admits that

"an event occurred which in the brief record of man's still incipient civilisation may be regarded as unique. A life was lived in which the loftiest response which man's need of moral guidance had ever received was corroborated by phenomena which have been widely regarded as convincingly miraculous, and which are said to have culminated in a Resurrection from the dead. To those phenomena or to that Resurrection it would at this point be illegitimate for me to refer in defence of my argument. I have appealed to Science, and to Science I must go;—in the sense that it would be unfair for me to claim support from that which Science in her strictness can set aside as the tradition of a pre-scientific age. Yet this one great tradition, as we know, has, as a fact, won the adhesion and reverence of the great majority of European minds. . . . [So it was] that the Christian religion, the Christian Church, became for Europe the accredited representative and guardian of all phenomena bearing upon the World Unseen."

The priests therefore were satisfied and sought no independent evidence of a spiritual world. Yet such evidence from time to time there was. Gurney made a study of much of its literature, and Swedenborg had direct apprehension of a spiritual world as

"before all things a realm of law; a region not of mere emotional

vagueness or stagnancy of adoration, but of definite progress according to definite relations of cause and effect. For my own part I regard Swedenborg,—not, assuredly, as an inspired teacher, nor even as a trustworthy interpreter of his own experiences,—but yet as a true and early precursor of that great inquiry which it is our present object to advance."

Then he goes on to say that Crookes was the first to apply the methods of modern science to the spiritual world, and remarks how often his (Myers's) own conclusions concur with conclusions to which the scheme known as Modern Spiritualism had previously arrived. And yet, he says, coming down to present-day controversies,

" this work of mine is in large measure a critical attack upon the main Spiritist position, as held, say, by Mr A. R. Wallace, its most eminent living supporter,—the belief, namely, that all or almost all supernormal phenomena are due to the action of spirits of the dead. By far the larger proportion, as I hold, are due to the action of the still embodied spirit of the agent or percipient himself. Apart from speculative differences, moreover, I altogether dissent from the conversion into a sectarian creed of what I hold should be a branch of scientific inquiry, growing naturally out of our existing knowledge. It is, I believe, largely to this temper of uncritical acceptance, degenerating often into blind credulity, that we must refer the lack of progress in Spiritualistic literature, and the encouragement which has often been bestowed upon manifest fraud,—so often, indeed, as to create among scientific men a strong indisposition to the study of phenomena recorded or advocated in a tone so alien from Science."

Here we come to the crux of the matter which concerns us now, the differences between those in favour of Spiritualism as a religious creed and those who regard psychical research as a branch of scientific enquiry. The first group is that of the Spiritualists proper, people who glory in the title, and apply the methods in their religious worship. The attitude of Myers in this connection is instructive to us to-day. He goes on to speak of the feelings and intentions of the Founders of the Society in an instructive paragraph about the attitude of the early founders in

" 1873—at the crest, as one may say, of perhaps the highest wave of materialism which has ever swept over these shores—[saying that] it became the conviction of a small group of Cambridge friends that the deep questions thus at issue must be fought out in a way more thorough than the champions either of religion or of materialism had yet suggested. . . . What seemed needful was an inquiry of quite other scope than the mere analysis of historical documents, or of the *origines* of any alleged revelation in the past. . . . It must be an inquiry

based on the uniformitarian hypothesis ; on the presumption, that is to say, that *if a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.*"

He then begins his analysis of the Self, too long to quote further, first contrasting the views of Reid the philosopher, and Ribot the physiologist, as to the identity of a self or the nature of personality, and begins his great doctrine of the Subliminal Self, and what part this underground or subconscious portion of ourselves has to play in the phenomena that are being studied.

" The ' conscious Self ' of each of us, as we call it,—the empirical, the supraliminal Self, as I should prefer to say,—does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death."

He guards against the idea that he is speaking of any function of the brain, distinguishing clearly between the mind and the brain. He also guards against the American parody of his view, elaborated by Thomson J. Hudson in a well-written and much read work, that there are two correlative and parallel selves co-existing always within each of us. In Myers's view our organism is not so framed as to afford the whole self full manifestation. And he proceeds to show how this subliminal self hypothesis may account for many of the phenomena which had been thought to justify the immediate action of an external spiritual world.

" We can affect each other at a distance, telepathically ;—and if our incarnate spirits can act thus in at least apparent independence of the fleshly body, the presumption is strong that other spirits may exist independently of the body, and may affect us in similar manner."

He thus leads direct into the controversy most active at the present time, and seeks to hold a balance between the views of the extreme spiritualists, on the one hand, and of the enquirers into psychical faculty, on the other.

Before concluding the chapter Myers considers what changes have occurred since the research began, and what our present policy ought to be.

" Ten years ago there was *most* evidence for telepathy between the living ; *next most* for phantasms of the dead ; *least*, perhaps, for that actual possession and control of human organisms by departed

spirits, which of all our phenomena is likely to be the hardest for the scientific mind to accept,—since it carries us back to the most outrageously savage group among the superstitions of the early world. With the recent development of trance-phenomena, however, this semblance of logical proportion has been quickly altered."

"It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance-utterances and writings of sensitives apparently controlled by those spirits is established beyond serious attack."

"The point from which we started was an analysis of the latent faculties of man. The point towards which our argument has carried us is the existence of a spiritual environment in which those faculties operate, and of unseen neighbours who speak to us thence with slowly gathering power. Deep in this spiritual environment the cosmic secret lies."

Finally he asks whether we can learn anything in this way on the relation of spiritual phenomena to Space, to Time, to the material world. As an illustration, he takes the physical law that action at a distance is impossible.

"A body can only act where it is. . . . But once get beyond ponderable matter,—once bring life and ether into play, and definitions become difficult indeed. The orator, the poet, we say, can only act where he is;—but where is he? He has transformed the sheet of paper into a spiritual agency. . . . Telepathy indefinitely extends the range of an unembodied spirit's potential presence."

He then speaks of the influence of our new knowledge on the idea of Time, our memory of the past and our possible precognitions of the future, a subject which is attracting special attention still. Finally he touches on the influence exerted by spirit on the gross material world, in other words what we call psycho-physical phenomena.

"We know that the spirit of a living man controls his own organism, and we shall see reason to think that discarnate spirits may also control, by some form of 'possession,' the organisms of living persons,—may affect directly, that is to say, some portions of matter which we call living, namely, the brain of the entranced sensitive. There seems to me, then, no paradox in the supposition that some effect should be produced by spiritual agency—possibly through the mediation of some kind of energy derived from living human beings —upon inanimate matter as well."

But he admits that the testimony in favour of such phenomena is spoilt by the mass of worthless narratives with which they have been in some sense smothered; the long history of so-called investigations which have consisted merely in an interchange of credulity and

fraud; though there are a few well-attested phenomena which seem *prima facie* to demand the physical intervention of discarnate intelligences.

All this that I have quoted and much more is contained in Myers's Introduction and in the Introduction only. I have called attention to this chapter because it is well worthy of being reproduced in accessible form. It is a kind of overture to the performance of the rest of the book, an overture to all our researches since. The evidence for physical phenomena has increased since his day; but how much of it is trustworthy it is hard to say. I myself am convinced of telekinesis, by direct observation. It is the thin end of the wedge, and may be the introduction to a multitude of semi-physiological phenomena, which at present—though in many respects repellent—scientific men feel more inclined to investigate than they do the better established psychical phenomena which Myers mostly dealt with. But in admitting telekinesis, I have no adequate explanation of it, only hypothesis, which has to run the gauntlet of criticism. The scientific world in general does not yet admit the fact. It is very liable to wait for some rational explanation before doing so. We have learnt not to trust the evidence of our senses in directions which seem either inexplicable or impossible or absurd. There are experiments which are not worth performing, such as experiments with goats on the top of the Brocken: and many scientific men consider that attempts at telekinesis are in that category. Faraday said that we must make up our minds as to what is possible and what impossible. I don't agree, and yet I find myself doing it in some cases. Sir George Stokes would not attend to Crookes's demonstration of an unsuspected force. There are traces of that irrational kind of scepticism in all of us.

When I was recently in Bavaria, I was told in good faith, though with some superlatives, about the powers of certain simply-living peasants and monks and the way in which they could do miraculous things. Their dowsing faculty seemed extraordinarily developed; and they had a theory that rays emanated from water and other objects and operated on the rod. They went further, and said that where two underground streams crossed, the rays were unhealthy to human organisms, but that by burying certain substances in the ground, these rays could be either deflected or rendered harmless; so that a place which had been deleterious became exceptionally healthy. All this was more than I could swallow, although I was told with an abundance of personal testimony. And yet it needs investigation, if the result is only to find out what has caused these strange and incredible beliefs. It requires an effort to keep one's mind open; but there is no doubt that the only right attitude for a person with an open mind is the one which has been advocated

throughout by the Founders of our Society ; and I will again make an extract from Myers, in Vol. II, page 304, to emphasise it.

" To most of my hearers I doubt not that this forecast of a coming co-operation between incarnate and discarnate spirits will have seemed speculative and premature. . . . But one point is clear. . . . We must maintain, in old theological language, that *the intellectual virtues have now become necessary to salvation.* Curiosity, candour, care ;—these are the intellectual virtues ;—disinterested curiosity, unselfish candour, unremitting care. These virtues have grown up outside the ecclesiastical pale ; Science, not Religion, has fostered them ;—nay, Religion has held them scarcely consistent with that pious spirit which hopes to learn by humility and obedience the secrets of an unseen world. Here surely our new ideals suggest not opposition but fusion. To us as truly as to monk or anchorite the spiritual world is an intimate, an interpenetrating reality. But its very reality suggests the need of analysis, the risk of misinterpretation ; the very fact that we have outgrown our sacerdotal swaddling-clothes bids us learn to walk warily among pitfalls which call for all the precautions that systematic reason can devise."

Myers goes on to specify the pitfalls more particularly.

" Upon a new scheme of beliefs, attractive to the popular mind as the scheme which I prefigure, a swarm of follies and credulities must inevitably perch and settle. Yet let those who mock at the weaknesses of ' modern Spiritualism ' ask themselves to what extent either orthodox religion or official science has been at pains to guard the popular mind against losing balance upon contact with new facts, profoundly but obscurely significant. Have the people's religious instructors trained them to investigate for themselves ? Have their scientific instructors condescended to investigate for them ? Who should teach them to apply to their ' inspirational speakers ' any test more searching than they have been accustomed to apply to the sermons of priest or bishop ? What scientific man has told them enough of the hidden powers within them to prevent them from ascribing to spiritual agency whatever mental action their ordinary consciousness may fail to recognise as its own ?

" The rank and file of Spiritists have simply transferred to certain new dogmas—for most of which they at least have some comprehensible evidence—the uncritical faith which they were actually commended for bestowing on certain old dogmas,—for many of which the evidence was at least beyond their comprehension. In such a case ridicule is no remedy. The remedy lies, as I have said, in inculcating the intellectual virtues ;—in teaching the mass of mankind that the maxims of the modern *savant* are at least as necessary to salvation as the maxims of the mediæval saint.

" Now here, I take it, lies the special, the characteristic duty of the Society for Psychical Research. . . . Our own more special duty is to offer, through an age of transition more momentous than mankind has ever known, that help in steadying and stimulating psychical research all over the world which our collective experience should enable us richly to bestow. Such function *ought*, I say, to be ours indeed. We alone have taken the first steps to deserve it. I see our original programme completely justified. I see our *raison d'être* indisputably established. I see all things coming to pass as we foresaw. What I do *not* see, alas ! is an energy and capacity of our own, sufficient for our widening duty ;—enough of labourers for the vineyard so ripe for harvest. Aye, the competent labourers are still too few and too old. Let us welcome those younger people who have seriously entered on the task of exploration. The energy is with them, the wisdom is doubtless growing. To them we must be content to hand on the torch and encourage them in their strenuous and thankless task. Myers appeals broadly for sympathy and understanding co-operation with equal confidence to *savant* and to saint.

" To the *savant* we point out that we are not trying to pick holes in the order of Nature, but rather, by the scrutiny of residual phenomena, to get nearer to the origin and operation of Nature's central mystery of Life. . . .

" To the Christian we can speak with a still more direct appeal. ' You believe,' I would say, ' that a spiritual world exists, and that it acted on the material world two thousand years ago. Surely it is so acting still.' "

And then he goes on with an eloquent and oft-quoted meditation concerning the constantly asserted insignificance or triviality of our phenomena.

" Out of the long Stone Age our race is awakening into consciousness of itself. We stand in the dawn of history. Behind us lies a vast and unrecorded waste—the mighty struggle *humanam condere gentem*. Since the times of that ignorance we have not yet gone far ; a few thousand years, a few hundred thinkers, have barely started the human mind upon the great aeons of its onward way. . . . The traditions, the intuitions of our race are themselves in their infancy ; and before we abandon ourselves to brooding over them let us at least first try the upshot of a systematic search for actual facts. For what should hinder ? If our inquiry lead us first through a jungle of fraud and folly, need that alarm us ? As well might Columbus have yielded to the sailors' panic, when he was entangled in the Sargasso Sea. If our first clear facts about the Unseen World seem small and trivial, should that deter us from the quest ? As well might Columbus have sailed home again, with America in the

offing, on the ground that it was not worth while to discover a continent which manifested itself only by dead logs."

I will quote no more. Let that suffice to show what the aim of our Founders was, and what our continued duty is.

But now I must ask whether any change has occurred in our surroundings during the thirty years that have elapsed since Myers wrote, and whether any modification in the behaviour of our organism can be wisely made, so as to adapt itself better to its new environment. At the time of founding the Society, the scientific world was actively hostile. I do not think it is equally hostile now. A few individuals recently were actively hostile, but most of them have now proceeded to a stage where presumably trustworthy information is more accessible, and where they probably find that they were mistaken. Among the younger men, now, some respectful interest is shown in our researches, though most of them are deterred from entering on the enquiry from a feeling that their time and energies are fully occupied in more immediately remunerative pursuits. The scientific world is very active now in all its branches, and many feel that their energies are better expended for the moment in following up lines of orthodox enquiry. But orthodoxy constantly changes its outlook, and the folly of one generation is liable to become the commonplace of another. It is our business to hold on steadily in our course until in due time some approach to this stage is reached. We cannot make ourselves responsible for the statement that such and such a phenomenon really did occur : the most that we can say is that such and such a scientific man was convinced of its occurrence. The weight to be attached to such conviction will depend upon our other knowledge of the man himself and his position in the scientific world ; it is not possible for anyone to attain a high position in that world without long continued experience in the perception of relevant facts. A report is never absolutely complete : no scientific statement is ever infallible ; the body of accepted scientific doctrine is always fluid and changing and alive, never rigid infallible and dead.

We want to be courteous, not to scientific men only, but to all co-workers, whether we are able to agree with them or not, so long as they are honest. Take such a man as Sir Arthur Conan Doyle, for instance ; he must have sacrificed something to enter upon an unpopular enquiry. He was doing his best according to his lights, and though he may seem to us deficient in judgment, he was abounding in energy, and put some of us to shame. We need not accept the results of such men or believe their doctrines, but I think we should be careful not to alienate them, and turn them from criticising friends into implacable enemies. I do not know that we are to blame for the hostility of Conan Doyle towards the end of his active and vigorous

life ; but he was a simple-hearted bluff man, who, having begun by a training in medicine and as an agnostic, ultimately became an almost undiscriminating enthusiast for what he believed to be spiritual truth, or what he conceived to be the truth, and devoted himself to spreading a knowledge of it throughout the English-speaking world. His methods of propagation may have been injudicious, they certainly were not ours ; and he was much more convinced of a spiritual explanation of all our phenomena than we are. Individuals and organisations may rightly emphasise different sides or aspects of the subject, but they can work in harmony nevertheless. I am glad that we of the S.P.R. work in harmony with the L.S.A. at the present time, and am glad to reckon both Mrs de Crespigny and Mr David Gow among our members.

There is a suggestion that I want to make, or rather put forward as a subject for discussion concerning procedure in our changed environment. We have hitherto in our corporate capacity entertained no corporate conviction, and reported no progress, unless indeed we have committed ourselves to a corporate belief in telepathy. Many of us are now similarly convinced of the reality of a spiritual world and of its interaction with this world. I wonder whether it would be premature to say so, and thus show that we are working not merely towards some unknown and perhaps unprofitable end, but are really in our own opinion making progress.

Our enterprise began with an enquiry into obscure human faculties, but has gradually drifted, partly under Myers's guidance, into an enquiry into evidences for survival. At first these evidences in our published reports turned mainly upon those extensions of human faculty with which Myers dealt in his book. But now we want to ask whether our experience of trance-utterances and communications received from departed members on the other side have not enlarged our views and given us direct evidence that they are living and active. For my part I believe that that is true, and the time will come when we must admit the fact and say so ; thus doing justice to their efforts at giving unmistakable proof of their continued activity. I suggest that that time has now arrived, and that during the next fifty years we might announce this as a verified hypothesis, and use it as an explanation of occurrences in which it is evidently an operative factor. For the way to verify a hypothesis which has some modicum of uncertainty about it is to use the hypothesis in practice, and test it by applying it in all suitable directions, so as to see if it will stand the strain of confrontation with fact. In this particular field I know no other hypothesis that will stand the strain and cover the ground equally well.

But I know that there still are difficulties. Some of them have been recently emphasised by Mr Soal. For instance, he has had

communications from apparently a completely fictitious character : and again he has had messages from a man who turned out to be living in the flesh, and who knew nothing about the sending of those messages. Yet the strange thing is that the facts narrated in the messages were veridical—that is, they were either true at the time, or were going to be true in the near future.

For this anticipation of the future in some detail we find rather a considerable body of testimony. Experience of the past, as if we were present, is strange enough : as narrated in *An Adventure* and similar works. But appearances or statements in the present which are only going to be fulfilled in the future are still more incredible. The nature of time and space are, it so happens, under discussion among modern physicists to-day. Some of them hold that they are subjective abstractions, having no objective reality. The question of causality is mixed up with this discussion ; and the doctrines of fixed fate, predestination, determinism, and free will, are all now subject to debate, not only on the philosophic side, but even on physical grounds. It seems to me that our researches are more likely to give information on these topics than are more orthodox facts. The question of our relations to space was raised by Myers, you remember, in connection with telepathy and travelling clairvoyance. Our relation to time is a still more difficult problem. Mr Dunne has attempted an experimental attack upon it by means of dream experience, and probably there is much more that can be done in that direction. I am glad to say that our admirable librarian Mr Besterman is giving us the benefit of his great knowledge and is co-operating with Mr Dunne in this research. Prediction by inference from the present is familiar enough. The other ordinary kind of prediction is prediction by planning. Every instance of precognition should be criticised to see if there is more than can be explained by either of these causes. I think there are some, and any that exist must be profoundly instructive to those who study the subject.

Mr Dunne is by no means the only one who has attended to the question of precognition. A church door and some other details were mentioned as belonging to a house in which it was said I was going to live, and in which I am now living. The prediction was made at a time when I knew nothing of the existence of the house, and when, as afterwards transpired, no door was there. A church door was independently, and so to speak accidentally, added by the landlord, who was not the landlord at the time of the prediction, and who knew nothing about it. Nor did I know anything about the house or enter into its occupancy until a period of some seven years had elapsed. Incidents of this kind, of which there are several in our records, can hardly be explained as prediction based on inference. They may possibly be contemplated in terms of planning,

but it would need to be a supernormal planning on the part of intelligences in a spiritual world. Either that, or our notion of time must be overhauled, and the connection between past, present, and future, radically reconsidered.

Our spirits seem to transcend space relations, as evidenced by travelling clairvoyance. The question arises, Do they ever transcend time relations too ? We have not yet solved the mystery of the Gordon Davis case.

Our enquiry has led us in many directions which at present are puzzling, because we have not yet the clue. Yet who would wish it otherwise ? The history of science is full of such quandaries, and in many of them we have found that persistent exploration, though it never removes all mystery, yet shifts it in a direction to which we have grown more accustomed : and we thus get some kind of satisfaction if we persevere.

In conclusion, I will take this opportunity of once more affirming, what I have often assured bereaved persons of, that the human spirit is not limited to its incarnation in the matter of this planet, but that it has a cosmic and permanent existence quite apart from its discarded material organism which it constructed and used for a time as its instrument of manifestation. Although it can no longer manifest itself easily to our earth-bound animal senses, and has therefore gone beyond our normal ken, yet as an individual spiritual entity it continues amid other surroundings, with its memory, character, and affection intact ; a departed person still has a power to help struggling humanity, and can occasionally communicate with those left behind, either by their own receptive powers or by the vicarious aid of some privileged person who is willing and able to act as a receiver. We have still much to learn about the condition of what we call the future life, on which we shall all enter at the appointed time ; but we have testimony that people are freer and happier when they have thus got rid of their bodily troubles ; that their departure is not an event to be unduly mourned ; and that both we and they may await reunion with a placid and equable mind : meanwhile not ceasing from effort, but doing our duty and attending to mundane requirements for the remainder of our earth life.

# PSYCHOLOGY AND PSYCHICAL RESEARCH[1]

By William Brown, M.A., M.D. (Oxon.), D.Sc. (Lond.), F.R.C.P.

In beginning my lecture on the relationship of psychology to psychical research I hope you will allow me to be slightly autobiographical. My interest was aroused in the subject of psychology in direct relationship to psychical research by F. W. H. Myers's *Human Personality and its Survival of Bodily Death.* That took me from science to philosophy. It caused me as an undergraduate at Oxford to give up my scientific work temporarily in order to do Classical "Greats," and in the process to take up psychology as a special subject in order to learn more about it and understand better what F. W. H. Myers was writing about.

I should like the central topic of this lecture to be F. W. H. Myers's theory of the subliminal self—which formed the background of his own investigations in psychical research and continues to be the background of the work of great researchers like Sir Oliver Lodge and other experts in the science—and to compare and contrast it with the modern doctrine of the psychology of the unconscious mind. These two theories are not identical, as Sir Oliver Lodge pointed out in an aside in his Presidential Address to this Society. It is true that when Myers began developing his theory he had before him the work of such medical psychologists as Pierre Janet and the early work of Breuer and Freud. But his own theory of the subliminal mind aimed at giving an adequate explanation of every type of abnormal phenomenon in regard to mental activity. It sufficed to collate the facts of pathological psychology, especially the most outstanding manifestations of hysteria and the causation of hysterical symptoms; and it also sufficed to give a preliminary or suggestive account or explanation of supernormal phenomena, including the phenomena of genius and of intellectual and artistic inspiration. The modern theory of the unconscious mind, of course, has different forms and has undergone a continuous process of development at the hands of medical psychologists, but it is concerned almost entirely with an explanation of subnormal pathological disturbances of consciousness.

Corresponding with this difference in aim, there is a difference of implication. Whereas modern exponents of the doctrine of the unconscious look confidently to the time when they will be able to

[1] Read at a General Meeting of the Society, 4 July 1932.

correlate these unconscious mental mechanisms with physical processes in some part or other of the brain, Myers certainly did not envisage that possibility. Indeed, the driving idea in his theorising was to explain manifestations that were apparently beyond the possibilities of organised matter to produce. He felt, as so many others feel at the present day, that all forms of genius transcend mere physical activity, that the mind is ahead of the body, is in advance of the brain, and all that the brain has to do in any activity of genius is to preserve the after-effects of that activity, to lay down, as it were, the traces of the activity of genius *pari passu* with such activity. Thus Myers's theory is distinctly a spiritualistic and idealistic theory, which takes the mind as more real than the body, and the theory in modern psychology that corresponds to that is such a theory as I myself hold, of the mind being wider than the brain. It may be said that the brain is related to the mind as the shadow of an object is related to the object itself. Just as an object in three dimensions can throw a shadow in two dimensions, and every point seen in the shadow will correspond to some point or other in the solid object, and any movement in the solid object is mirrored by changes in the shadow, and yet nevertheless the solid object is greater than the shadow, so, it seems to me, is the mind as compared with the brain. The mind is a form of activity that involves at least one more dimension than does the brain. That extra dimension is free activity, though, of course, limited in its scope, and this additional dimension may eventually be correlated with further change in our conception of the physical nature of the brain.

That is where the modern doctrine of space-time comes in. It is sometimes considered and has often been suggested of recent years that the advances made by the theory of relativity and the quantum give us greater scope in explaining conscious activity, conscious freedom, and the prediction of the future ; but I venture to suggest that such a generalisation is rather premature. I had the opportunity of asking the author of the theory of relativity what was his view as to the relationship between space-time and psychological time, and I was not at all surprised when he replied that from his point of view as a physicist there was no relationship. In psychological time there is not only sequence of experiences but an *awareness* of sequence, and such a relationship as that is not explained by the modern theory of space-time.

Nevertheless, I would venture to suggest that there is a relationship between the two which will become apparent in years to come. The consciousness is related to an extremely complex physical structure, namely, the brain, and experience of time—present, past, and future—seems to be bound up with extremely complicated physical processes. Whereas before the formulation of and the

theory of relativity the problem was to correlate the temporal changes in space of physical bodies or particles with the experience of sequence, the problem now is to correlate that experience of sequence with the system of space-time events in the brain. In any case, as far as physics and physiology go, the possibilities open out before us of a further explanation of the mind in its relationship to physical change—an explanation which will have to wait for still greater discoveries, not only in physics, but in cerebral physiology, before they can be regarded as solid additions to scientific knowledge.[1]

During the last fifty years—the period of existence of the Society for Psychical Research—great advance has been made in the psychological study of the abnormal mind. We understand more clearly the nature of the dissociation that occurs in hysteria and the relationship between mental symptoms and the underlying causes of those symptoms. We find that in the mind things are not always what they seem, and that often an unintelligible mental symptom, such as an obsession or a feeling of compulsion, is related to very early and deep-seated events and experiences of childhood which have undergone repression and distortion in various ways. It is along those lines that the conception of the unconscious mind has grown up to explain the phenomena of hysteria and the phenomena of other forms of psychoneurosis. It was inevitable that the relationship should be noticed between hysteria as a functional disturbance of the mind accompanied by dissociation and characterised by ready hypnotisability, with the manifestations often found in mediumship. The medium has been regarded by many psychologists as a case of hysteria with mental dissociation, the control of the medium, often boasted of or possessed, being regarded as a split-off personality of the individual, and in many cases as a regression or stepping-back towards a more infantile reaction towards life. It is quite true that that parallel did seem to hold on superficial glance. We have on the one hand Morton Prince's most striking case of multiple personality, that of Miss Beauchamp, where the Sally Beauchamp, the co-consciousness, was in all probability a regression to a more infantile type of reaction towards life. Sally corresponded to a care-free child of 13 or 14, and when Sally disappeared eventually through the use of hypnosis, she was got rid of by Morton Prince keeping her below the threshold of consciousness and tying her up in that way, sending her back whence she came, namely, to the infantile stratum of the unconscious.

Then we have a distinguished medium like Mrs Osborne Leonard,

[1] In this connection reference should be made to the extremely interesting phenomena of seeing the past and the future, respectively, described in *An Adventure*, Miss Moberly and Miss Jourdain, and in *An Experiment with Time*, J. W. Dunne.

possessing a control, " Feda," who is apparently of a childish nature and may psychologically be regarded as a regression in relation to Mrs Leonard's adult consciousness. If I speak there as though I agreed with this theory, I hasten to add that it is only a very superficial way of describing and envisaging the facts, and what we have to consider is the possibility that this relationship is not anything like so close as those who have not made much direct study of mediums are ready to believe.

In France during the war I was fortunate enough to be neurologist to the Fourth Army on the Somme, and there I saw between 4,000 and 5,000 cases of severe nervous illness. Of these cases, 15 per cent were of pronounced hysteria, with loss of memory and other forms of functional dissociation. These men were easily hypnotisable, so that I was able to hypnotise more than 600 cases in France, putting them into a definite second sleep-like state, where they were quite different from the normal, and would wake up with complete loss of memory of what had been happening during their sleep, unless one had suggested that they should remember. Quite a number of these 600 cases showed mediumistic or clairvoyant characters.[1] I tested this in a number of patients who on being hypnotised appeared to become clairvoyant. They would pass into a dream-like state, dreaming of events at the ordinary rate, not at the rate at which dreams generally occur, but at the rate of waking life. I recall one such case in particular. A man dreamed he was back in his native city of Liverpool, where he saw his father and mother walking along one of the principal streets in the evening on their way to the cinema-house. He followed them and stood in the queue while they got their tickets, following them also into the auditorium, and noticing the title of the film on the screen. In this particular case verification was not possible, because the man went down the line and replies to my queries never reached me. In many other cases one got similar results, and in certain of these cases I was able to get independent evidence from the relatives at home as to what was happening at that time at home. In some of the cases there was no correspondence whatever, in others there was some amount of correspondence. But these people were very definitely in a state of hypnosis, definitely abnormal or pathological. They did not all show this tendency towards apparent clairvoyance. Moreover, a certain number of them seemed to have powers of telepathy as far as one could test them, while others had not. Thinking over those past experiences, I now consider that they indicated, not by any means an identity between the hypnotic state and the state of mediumship, but simply that a certain small proportion of hypnotisable cases showed clairvoyant and telepathic powers.

[1] *Science and Personality*, 1929, pp. 184-193.

Since then I have had the opportunity of seeing a number of mediums at work frequently, and I have been able to go further in my deductions. I am inclined now to think that in the cases of successful mediumship there is very little evidence of hysteria, though I think there is some such evidence. The procedure of going into a trance is similar to the procedure of self-hypnotisation, and the appearance of the control is similar to a procedure whereby some infantile tendency emerges from the subconscious mind. But the later effects, such as the messages which come through, must be considered, too, for their own sake and on their own merits, and the mere fact that there is this resemblance to hysteria, and the further fact that so many hysterics have no powers of telepathy or clairvoyance at all, mean that we must either regard the medium as a special type of hysteric, or that the medium is a type distinct altogether, with the characteristic of self-hypnosis as an additional one. The latter is the view I hold at the present day, influenced mainly by my experiences with Mrs Osborne Leonard. I have had a large number of sittings with that lady. The first four sittings were carried out through the kindness of Sir Oliver Lodge and his secretary in such a way that Mrs Leonard did not know me at the time, and the sittings were reported by a stenographer who did not know me and whom I did not know. Those four first interviews afforded an enormous amount of information. Mrs Leonard had apparently, through Feda, got into touch with four people on the other side, the only four people in whom I had felt any special interest. The whole thing, of course, can possibly be explained in terms of telepathy; undoubtedly a good deal of telepathy was taking place, but here again we are faced with another alternative, of the explanation in terms of telepathy and in terms of agency of discarnate spirits.

If I may now turn to experiments on telepathy and the work done by the Society for Psychical Research, together with that of the Boston Society in America, and other bodies during the last thirty or forty years, I would point out that whereas in some of the earlier experiments the evidence for telepathy seemed very abundant, so that it was regarded as not only definitely proved but very widespread, more recent experiments with larger groups of cases undoubtedly show that telepathy is not a widespread phenomenon. I am thinking of the special work of Mr S. G. Soal,[1] for the Society for Psychical Research, in which he dealt with about 600 percipients and used to the full the possibilities of statistical analysis in drawing conclusions from his data. Those conclusions were entirely negative. The conclusion to be drawn from that is, not that telepathy is non-existent, but that when one takes a large

[1] S. G. Soal, "Experiments in Supernormal Perception at a Distance," *Proceedings* S.P.R., xl. 165-362.

number of cases at random, or almost at random, the negative results—that is, the failures—swamp the successes to such an extent that the results show nothing of the activity of telepathy. But we know from statistical work in other domains of psychology—I am thinking of the special work with mental tests—that the statistical method is dangerous. It is two-edged. Although helpful from the mathematical point of view, it must be combined with extreme care on the material side—the side of the psychological material with which one is dealing. If one tests people at random and tries to work out correlation coefficients in different directions, carrying out the tests in such a way as to encourage the action of chance as much as possible, the correlation coefficients will be extremely low; on the other hand, if the material be selected in view of the problem being studied, then the statistical results become much more precise. They begin to show a helpful mathematical precision, and one can draw conclusions from one's data, as is now being done in Professor C. Spearman's school.

In the same way further advance will be made, using statistical methods, in investigating telepathy by a more careful study of the individual case and a more careful selection of data. I am sure that Mr Soal himself would be the first to agree with that, so we must not contrast his results too readily with the results of earlier investigators. The latter have been obtained rather along the lines of intensive study of individual cases and the gradual accumulation of corroborative evidence. This evidence appears in many of the Society's publications. All that cumulative evidence is unshakable, and furnishes a sufficient scientific foundation for the theory of telepathy. Fortunately, just at the moment when these more recent negative results might discourage one, there comes from America some very important work done with Mr and Mrs Upton Sinclair and Mrs Sinclair's brother-in-law, Mr R. L. Irwin, which is described in *Mental Radio* and analysed carefully by Dr Walter Prince in one of the latest monographs of the Proceedings of the Boston Society for Psychic Research.[1] Here the evidence seems to be overwhelming as to the existence of telepathy in certain special cases. I will give one example. The first correspondence that Mrs Upton Sinclair had with her brother-in-law, Mr Irwin, who was working thirty miles away, was as follows. It was agreed that he should draw an object and think of it for ten minutes or a quarter of an hour, and that Mrs Sinclair should be lying on a couch in semi-darkness, making her mind a blank, ready to receive the corresponding impression. The impression which she received was that of a chair with horizontal supports at the back, and, a moment later, of a chair with vertical

[1] The Sinclair Experiments Demonstrating Telepathy. By the Research Officer. Bulletin xvi, Boston Society for Psychic Research, 1932.

supports, and then, feeling that the first chair was more probable than the second, she thought that the chair with vertical strips at the back was similar in appearance to the foot of Mr Irwin's bed. She also gathered the impression that the drawing was on green paper. The facts were that at that time Mr Irwin had drawn on green paper the sketch of a chair with horizontal strips at the back, and had been looking at the actual chair through the foot of his bed, which contained vertical strips.[1] If you analyse a correspondence like that you will find that there are a large number of different elements, and that the probability is against all those different elements simultaneously coming together. The probability against that occurring by chance is simply enormous. Compound probability is estimated through multiplication, so that, for example, if there is a one-tenth probability of either of two events occurring, the probability against both events happening is 100 to 1. That again illustrates the great difficulty in experiments with large numbers. The difficulty is to get a unit of measurement so as to allow adequately for the correspondences.

Similar laboratory experiments have been done with playing cards, to test the phenomenon of clairvoyance (Miss Ina Jephson), and in very large numbers the results have been negative. The failures have more than wiped out the effect of the successes. But there again the same argument holds good. Nevertheless it was important that these investigations should have been carried out. If they had not been carried out by the Society for Psychical Research they would certainly have been carried out by those antagonistic to the Society and held up as disproof of telepathy and clairvoyance. But a closer study in the light of statistical theory shows that the results by no means rule out the occurrence of telepathy and clairvoyance, all that they do is to emphasise the rarity of such events under experimental conditions.

These negative results are important, specially important to us, because in recent years the tendency has grown up to explain away all evidence for survival by citing telepathy and clairvoyance by the living. When we have material brought forward claimed to be an evidence of survival, the reply of the critics is that it is only telepathy or clairvoyance. They are only too ready to bring forward that explanation, as if the factors of telepathy and clairvoyance were of very wide-reaching application. If we find, on the contrary, that they are greatly restricted, that diminishes the probability that a complicated telepathic explanation can be accepted for the evidence of survival, and correspondingly increases the strength of the evidence on the other side.

A few days ago I had an interesting example of telepathy, or at least so it seems to me. I was talking to a man of high classical

[1] *Op. cit.*, pp. 9, 10.

attainments, and we were discussing the "Prometheus Vinctus" of Aeschylus, especially that phrase in the first speech of Prometheus after he has been bound to his rock, the phrase, badly translated in English as "many-twinkling smile of ocean," but more literally and more elegantly "the innumerable laughter of the waves of the sea." As I thought of the English translation there came to my mind the (imaginary) Greek word πολυγελασμα—a reminiscence of a schoolboy howler I made many years ago. The actual Greek phrase is

ποντίων τε κυμάτων
ἀνήριθμον γέλασμα (ll. 89-90).

But the first expression came to my mind, I did not articulate it, I just thought it, and, a moment later, like an echo, there came from this classical scholar the word πολυγελασμα. Immediately afterwards he said, "I do not know why I said that. Of course it is wrong. There is no such word." He is inclined to agree with me that it was an example of telepathy. The alternative explanations would be either coincidence, that we both thought of πολυγελασμα, which is improbable; or that he made a mistake, as I made it when a boy, but then you must remember that he was a classic who would certainly not make that blunder; and there is the further alternative possibility that I whispered it, and he heard the involuntary whisper, but I think that can be ruled out.

My own experience of telepathy has generally been with cases in which I have been the agent, and not the percipient. The results I got with Mrs Leonard were probably due to the fact that I was the agent and Mrs Leonard the percipient. I get a number of examples with nerve patients, who are receiving suggestion treatment, while they are lying passive on a couch screened off from the rest of the room, their muscles relaxed, and their minds in an empty state. They frequently tell me that in such a state, in semi-darkness, pictures come to their minds, and such pictures sometimes correspond to events actually happening on the other side of the screen. One special case so impressed a patient of mine who was receiving this treatment that he wrote it down ready to be sent in to the Society, but I had not time to complete the account. I will give it to you now. The day after the treatment, when he came to me again, he asked what I had been doing at the desk during the previous day's treatment. He asked me whether I was reading a particular journal, "Because," he said, "I had a vivid picture of a scientific journal, with two columns, in the form of a letter signed at the bottom." On reflection, I realised that I had been glancing at *Nature*, and my eye had been caught by one of the letters there, because it was signed over the address "King's College, London." I opened the copy of *Nature* and showed it to him—not that particular passage—and he looked through it, and found the identical letter. It was not that

he had been able to read the letter while he lay on the couch the previous day, but the general picture of that letter had appeared to his mind. He was convinced that it was a case of telepathy and I am inclined to agree.

The fact that I am mainly the transmitter and not the percipient may be explained on the ground that my work encourages just that attitude of mind, in the same way as the work of the medium encourages the converse attitude, that of reception. Just as the typical medium is a typical recipient, so the typical psychotherapist is more likely to be a transmitter or agent. I just suggest that for further possible investigations. It is not entirely in harmony with what other people believe. My friend Dr T. W. Mitchell has suggested that the sitter in a mediumistic *séance* is likely to be subject to slight dissociation, and the medium can thus penetrate into his subconscious, but that is not my general experience.

If we accept telepathy, as I think we must, we have to go on to consider the conditions under which it occurs, and only when those conditions are known and can be reconstituted is it really justifiable to regard telepathy as a proved scientific fact, or at least that would be a certain stage pending the time when we know certain general conditions. I probably shall not arouse much opposition in my audience if I suggest that one premised condition is passivity on the part of the percipient and activity in the unconscious mind of the agent. As a rule it is not conscious or voluntary activity on the part of the agent that produces the best instances of telepathic communication, but a spontaneous surging up of feeling in the agent's mind, which is not checked in other ways. If he does make a voluntary effort he is likely to check the manifestation. I think this is sufficiently probable to explain why in so many cases successes are apparent at the beginning of the experiments and not later on. When first a person finds he has apparently telepathic power he is enthusiastic about it; later on he is over-anxious to prove his power and fails to do so. The law of reversed effort, which is so important to note in suggestion treatment, is at work here.

I come now to the much more debatable class of supernormal physical phenomena. These phenomena have been extremely difficult to establish because of the great possibilities of fraud and conjuring, and of collusion and conspiracy, which are less easy to detect than in the case of mental phenomena.

Personally, I used to feel extremely sceptical of physical phenomena until an event occurred in my own life that convinced me of its possibility.[1] The first death that occurred in my family was that of a little child, two and a half years of age. He died in a nursing home. On the morning of his death I happened to be looking at

[1] *Science and Personality*, pp. 193, 194.

a clock on the mantelpiece in rooms some distance away, when I heard a loud noise behind me, a sudden bang, as the little boy's portrait shot off the edge of the piano right across the room. I was looking towards the clock at the time and I noticed that it was twenty minutes to eight. Shortly afterwards a telephone message arrived informing me that he had died. I told my wife of this circumstance on the way to the nursing home, and when we reached the home I asked the nurse at what time the death took place, and she said "Twenty minutes to eight." That happened many years ago, and it is the kind of event one could not bring oneself to describe at the time, as I ought to have done, and send in to the Society, with proper testimony. But I feel no doubt whatever about the reliability of my memory, and I am strongly convinced that the event was significant, that it was not merely a chance coincidence. Therefore I am prepared—more prepared perhaps than many other scientists—to agree with the possibility of telekinesis.

I have been spending a little time with the medium Rudi Schneider.[1] I had been disappointed with negative results, but I was fortunate at last to be present at a sitting where definite positive phenomena occurred. I must testify here that at that sitting I was convinced that the phenomena could not have been normally produced by Rudi Schneider himself, and they seemed to be produced from within the curtained-off cabinet. There was no evidence whatever to indicate that anyone else in the circle could have had a hand in the production of the phenomena. The circle was a small one, only seven people altogether, with all of whom I had a previous acquaintance. Rudi Schneider was adequately controlled by the sitter at one end, and I was at the other end of the semicircle. I had on my right Rudi Schneider's fiancée, and I feel confident she was adequately controlled. As I say, the phenomena occurred—the appearance and disappearance of flowers and the movement of the detachable top of a small table across the room—and they seemed to me to call for a supernormal explanation. But it is one thing to get a feeling of conviction, and quite another thing to have an intellectual conviction. In order to have the latter and to be justified in preaching the gospel about it and claiming the evidence as adequate evidence of supernormal physical movement, one must have adequate knowledge, and that is really the difficulty. Subsequent enquiry and investigation have supplemented my knowledge, and strengthened my feeling that the phenomena were supernormal. But further experiments are needed to produce intellectual conviction.

There is no question here of my withdrawing or modifying what I

[1] Through the kindness of Mr Harry Price, Hon. Director of the National Laboratory for Psychical Research, to whom my thanks are due.

have previously stated, but, since I had not full knowledge and control, it is incumbent upon me to refuse to go further than my record allows. All one can say is that the phenomena occurred, and one is baffled and unable to explain why they occurred. Certainly in my view the medium deserves to be the subject of continued investigation of the most stringent kind. I would suggest that the only kind of investigation likely to convince a scientist with an established reputation in other branches of science would be one in which a number of scientists of established reputation sat again and again together with the medium in a room of their own choosing, and with apparatus of their own devising. And I venture to predict that if they then got physically positive results, they alone would believe such results, and other scientists would refuse to believe them. When I related my own experience to one of the greatest scientists in the world he simply laughed. He agreed that telepathy might occur, because that was not so easily disproved, but that an object should be moved at a distance was entirely beyond the bounds of possibility.

You all know that Dr Eugène Osty[1] in Paris has been obtaining remarkable results with Rudi Schneider, using infra-red rays. Apparently Rudi Schneider is able to project or build up at a distance an invisible substance which absorbs or reflects the rays, and the degree of absorption oscillates at a rate double that of his breathing. Rudi Schneider when in trance breathes at the rate of 150 to 300 times a minute, as compared with the normal breathing rate of 14 or 15 times. Any ordinary person would quickly get apnoea under those conditions ; but he keeps it up on some occasions for two hours at a time. Corresponding with that increased frequency of breathing, there is an oscillation in the absorption of these infra-red rays. There one has a definite physical problem which needs and will repay investigation, and is likely to throw further light on the nature of infra-red rays, if not upon the power of the physical organism to produce changes at a distance.

If we may further venture to theorise, provisionally accepting the facts of telekinesis, we have two general possibilities before us. This power sent out by the physiological organism in a state of trance—the power of telekinesis—may be a liberating thing, a signal sent out which liberates a particular kind of force that has accumulated about the object to be moved ; or it may transmit force. Those are two quite distinct possibilities. In any case, although there has been much fraud as regards physical phenomena and physical mediums, yet a case like the one I have described leaves us still hopeful of further discoveries of a genuine and psychically important nature.

[1] Eugène and Marcel Osty, *Les Pouvoirs Inconnus de l'Esprit sur la Matière* (Paris 1932).

May I conclude by referring to the general motive that is the driving force for most people in the investigation of psychical phenomena, namely, the desire to prove spiritual survival of bodily death ? It seems to me that at the present day the evidence for survival which must have most weight with us is the evidence from philosophical and religious considerations, from the nature of the human mind, the nature of human values, and the extent to which survival itself would make life and the whole world process more rational. I do think that considerations such as these are sufficient to produce in our minds at any rate an active pragmatic conviction of survival. On the other hand, psychical research by itself can go only a little way, even in its most successful manifestations. If it were as completely successful as we hope it will become, even if a sufficient amount of positive data were assembled, this could only prove the continued existence of mind for some time after the death of the body. It could not prove immortality, and it could not throw very much further light on the nature of the future life. But the opponents of psychical research are very ready to accuse those who investigate it of a morbidly intense desire to prove survival—a desire very intense, although partly subconscious, and capable of producing an illusory feeling of conviction and to disturb the powers of observation and to falsify data. Actually, of course, it seems to me that the scientific researchers are concerned rather with getting scientific evidence to *supplement* evidence that they all accept as really the fundamental groundwork in their religious and philosophical beliefs. Nevertheless, I think I range myself with our President, Sir Oliver Lodge, in claiming for the evidence that has been brought forward by the Society for Psychical Research during the last fifty years that it is sufficient to make survival of bodily death, scientifically speaking, extremely probable.

The Chairman (Sir Oliver Lodge) said : We thank Dr Brown for his important communication. His opinion is likely to carry great weight with the profession to which he belongs and with the scientific world in general. He is very cautious, as you see, in his pronouncements. He has had great experience of a kind which few of us have had. He has had to deal with many abnormal cases, and he is impressed with the powers of the subliminal, or whatever we choose to call it, to produce mental phenomena. Recently he seems to have been convinced of telekinesis. Well, I am convinced of telekinesis too, and for somewhat the same reason. Though I have seen more cases, I think, than he has, I have not seen Rudi Schneider. But I agree with him that if six scientific men saw these phenomena and tested them out to the full, while those six would believe in the result, other scientific men would not. Why is this ? It is because

they are so convinced that physical action at a distance is impossible. So am I. But I do not regard telekinesis as physical action at a distance. If a thing moves, it is always because something is in contact with it and is making it move. The point is to ascertain what that something is. It may be an ectoplasmic emanation from the medium, or from the sitter ; but the effect is not going to be contrary to the laws of physics. The laws of physics are all right ; it is the laws of physiology that want explaining. We do not know everything that an organism can do, we have got to find out, and it is of no use shutting our minds to experiments which show that an organism can do this sort of thing, by saying that it is physically impossible. It is a physical effect consequent on the presence of a medium, the movement must be produced in accordance with physical laws and conditions. What other laws there are applicable to live things, we do not know. We are not aware of all the laws of Nature. But there is some kind of energy available either in the organism or outside the organism—it may be controlled by discarnate agency,—but there is some form of energy which has moved that thing. It is a very simple phenomenon in itself, it is very easily brought to book, it is more simple than a materialisation, and it is one of the things which is most easily looked into. I think it may be—I do not know how soon—the physical side of our subject that the scientific world will begin really to study. I want the biologists to take it up, especially the physiologists. Until they have had their say, it is not for a mere physicist to speak. The whole thing is an extension of physiology.

Well, that has nothing very much to do with the main subject of the discourse to-night. There is one thing I should like to ask the lecturer. He was talking of his experience in France when he had a number of shell-shocked soldiers as patients, and he found they were very easily hypnotisable. He could induce them to believe at any rate that they had a clairvoyant faculty, and in one case he mentioned the man was able to follow his father and mother in a distant city, watch them go along the main street to the cinema, wait with them in the queue, and observe the programme and the title of the picture. I should like to know whether he verified that, and whether it was true that that happened, that is to say, whether it was really clairvoyance or all imaginary. If you have an imaginary case of that sort, where the patient thinks he has got clairvoyance and has not, how does Dr Brown account for it ? Would he say it was just imagination, like dreaming without any cause, or would he say that it was the result of reading somebody's mind ?

Dr Brown, in reply, said : I must thank you for listening so patiently to what I fear has been a rather disjoined discourse.

Actually I did wish to end it up by an emphasis upon one particular factor that seems to enter into all this work, namely, as regards communications possible with the other world. All the evidence seems to point to the need of the feeling of love, that love is the bridge—that if there is going to be any bridge that will take us from this world to the next, it will be that feeling of love. I cannot help thinking that in telepathy, too, there is very often a community of feeling between the two people separated by a distance. That feeling can fluctuate, and with it may fluctuate the power of relationship between the one mind and the other.

Sir Oliver Lodge has asked me about the nature of the clairvoyance observed in the war cases. In the particular case I described, unfortunately, I was not able to get confirmatory evidence, simply because the man went down the line, and the replies never reached me. He promised to write to his people and find out from them whether those events had actually been taking place at that particular time, but he left the casualty clearing station before the reply came, and I heard no more from him. Therefore I have to put that case down as a negative one. One case which I did investigate fully gave correspondence, speaking generally, to the extent of about 50 per cent, though I admit the unit of correspondence is very difficult to fix. My own impression was that the majority of these hysterical patients dreamed to order under the influence of suggestion. They became very suggestable in the hypnotic trance, and if you suggested to them that they saw things at home they were likely to do so. But in a minority of cases there seemed to be something more than this, and my own feeling at the present time is that a certain small number of people have real mediumistic powers and are able to exert those powers to the best advantage in a state of mild self-hypnosis.

moving for a short distance over the underlying muscles and bones. . . ." "It is, however, clear," they add, "that the hands, which are not secured at all, have a very considerable latitude of movement, depending on the flexibility of the wrist joints." They continue, "We [Dr Woolley and Mrs Brackenbury] have made experiments under this method of control [Mrs Brackenbury representing the medium] and have satisfied ourselves that it is by no means difficult to move the table about and to handle and lift up any objects placed upon it." They therefore concluded that the method of control is ineffective. But it was felt to be important "in judging the value of the sittings in question to know if there is any definite evidence that the objects were in fact so handled. It is the chief purpose of this paper," they say, "to present what we believe to be such evidence." As it is rather long and complicated, however, I do not propose to summarise it here, though I agree with the conclusion of the writers. Readers can if they like find it carefully set forth in *Proceedings*, xxxix. 358-368. I may, however, say that at the end of one of the sittings a lump of wax was found to have on it an impression which, having regard to all the circumstances set out in *Proceedings*, could only have been made during the time the medium was tied up in the chair. "On comparing it with the impressions of the medium's fingers which she kindly allowed [Dr Woolley] to take while she was in London we [Dr Woolley and Mrs Brackenbury] found that it was quite certainly the impression of her right index finger."

Eleanor Mildred Sidgwick.

# ON A METHOD OF SILHOUETTE PHOTOGRAPHY BY INFRA-RED RAYS FOR USE IN MEDIUMISTIC INVESTIGATION

By Lord Rayleigh, F.R.S.

In the present condition of research on mediumistic phenomena of the physical kind, it is all-important to have objective records. The opinion might almost be ventured that nothing else will be of any use to advance the subject. The investigations of E. and M. Osty [1] on Rudi Schneider's phenomena have given a strong lead in the direction of using infra-red rays : it appears that these rays are far less inhibitory of the phenomena than rays capable of affecting the eye. In MM. Osty's work, the diminution of intensity of the infra-red beam when partly intercepted by the psychic agency [2] has been observed. This method, using a photo-electric cell as indicator, has the great advantage of giving an immediate indication of what is happening, as well as allowing a graphic record to be made at the same time. The attempts made so far to combine this with ordinary photography have given the valuable negative result of showing that the medium was doing nothing suspicious, but have not shown anything positive. It seems that a flooding of the room with visible light has a prejudicial effect—at all events it was found to cause the infra-red beam to pass again in full intensity. The obstructing agency had apparently melted away under the influence of light.

Great improvements in plates for infra-red photography have recently been made by Messrs Ilford, and the idea readily suggests itself of flooding the room with infra-red light instead of visual light, and taking a photograph thereby.

It will be desirable to consider in the first place in some little detail what is meant by infra-red light, and with what degree of perfection it can be separated from visible light.

The term infra-red is somewhat indefinite. If we examine a source, such as a slit in the shutter through a prism, we shall see a spectrum which is brightest in the yellow-green region, and less bright in the red. The red itself gradually tails off into deep red, and then into invisibility : but exactly where complete invisibility sets in it is difficult to say. Much will depend on the particular

[1] *Les Pouvoirs inconnus de l'esprit sur la matière* (Paris 1932).

[2] It is not the object of this paper to discuss the nature of this agency, but rather to indicate the details of a method of finding out more about it.

arrangement used : for example, if we cut off the brighter parts of the spectrum by using a red glass, we shall see the red of the spectrum extending beyond the position at which it would otherwise be lost : again the extent of red which can be seen will depend on the brightness of the source.

Careful experiments made by Helmholtz, with the conditions as favourable as possible, led him to place the limit of visibility at the wave length 8120 Ångström units, but it is very difficult to see as far as this, and conventionally wave lengths somewhat shorter, say from the Fraunhofer line *A* of the solar spectrum at 7661 Ångströms, are spoken of as infra-red. It is to be understood, however, that they are not absolutely invisible, unless the intensity is low. On the other hand, if the intensity is low enough, any kind of light will become invisible. We see therefore that the distinction between red and infra-red light is not a very clear one.

The distinction is in practice still further blurred by the circumstance that we have no very effective method of making a clean-cut separation at any particular wave length.[1] The resource available in practice is to use colour filters, which transmit one wave length and suppress another. Such filters can rarely be made to give a very clean cut. There is an intermediate region of the spectrum where transmission is partial. If we are too particular about cutting off *all* the visible light from a source we may reduce the infra-red more than is desirable.

The filter which has usually been employed in infra-red photographic work is cobalt-blue glass, and I do not think it is probable that anything much better can be found. It will seem at first a paradox to recommend blue glass, but the blue light transmitted is readily cut off by superimposing a red glass upon it. The important point is that cobalt glass cuts off bright red and transmits deep red and infra-red. If we choose a judicious thickness, we shall reduce the red to a very small amount, and leave the infra-red without too serious a diminution. For example, if we take 1 cm. thickness of Messrs Schott's blue glass B.G.3, the transmission as given by the manufacturers' data is as follows :

| Wave Length Ångströms. | Fraction transmitted. |
|---|---|
| 7000 | 0·0 |
| 7750 | 0·343 |
| 8500 | 0·817 |
| 9500 | 0·538 |
| 10500 | 0·122 |

[1] It is possible to do this effectively for some purposes by means of a spectroscope, but this method sacrifices too much of the light which it is desired to retain to be of general use in infra-red photography, except of the spectrum itself.

We see that the infra-red transmission is a maximum at about 8500. This is not very far from the region of maximum infra-red sensitivity of the plate.

It is not practicable to reduce the visible light transmitted so far that we cannot see, *e.g.* the filament of an electric lamp through the filter. Indeed, it appears that this is not desirable. The infra-red sensitivity of the plate has a "peak" value at about 8000 Ångströms, and, as we have seen, visibility extends somewhat beyond this point: so that if we made the source *completely* invisible we should sacrifice much of the best sensitivity of the plate, which sensitivity is for a region *very nearly* invisible. This is illustrated by Fig. I, the ordinates of which show the sensitivity of the plate, while the abscissae show the wave lengths. This curve has been

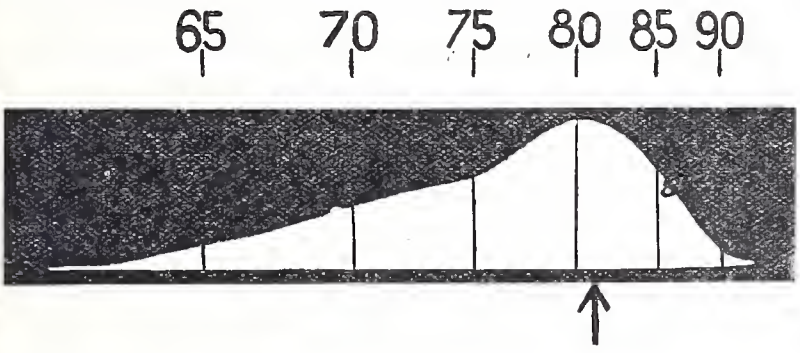



Fig. I.

The sensitivity of Messrs Ilford's infra-red plate. The arrow shows the limit of visibility according to Helmholtz.

kindly supplied by Messrs Ilford. I have added an arrow showing the limit of visibility according to Helmholtz.

Although we can see the filament of the lamp, we cannot see anything illuminated by it. To illustrate by a more familiar case, the stars themselves appear bright enough. Not so the landscape illuminated by them.

It will be seen from these considerations that there are practical difficulties in the way of flooding the room with invisible infra-red rays of a quality that will allow us to take a photograph with short exposure. The trouble is that the kind of infra-red rays to which the available plates are sensitive are not separated from the rays which are visibly red by a wide enough interval in the spectrum to allow of a complete cut. To flood the room with infra-red rays of a suitable quality will inevitably introduce an appreciable amount of visible light along with them. If we wish to take anything like an instantaneous exposure, the amount of visible light will probably be greater than the general experience at mediumistic sittings indicates as allowable.

It might seem at first sight as if we had arrived at an *impasse*, but there is an alternative method. This is to take a silhouette of the invisible substance as it invades the infra-red beam. We take it from Osty's experiments that the infra-red of 10,000 $A$ or less can be absorbed and therefore screened off by the invisible substance to an important extent, and at the same time that this kind of radiation can be tolerated. It appears probable therefore that a silhouette can be obtained. The very great advantage of this method is that the whole of the infra-red beam can be made to enter the camera lens and contribute to the formation of a picture. Contrast this with the more obvious method of photography by an extraneous lens of an object bathed in the infra-red beam. In this case we utilise the light diffusely reflected or scattered by the invading object. The light is scattered in all directions. We could put a number of cameras over a wide range of positions in the room, and it is obvious that only a very small fraction of the scattered light could enter any one of them. Hence the exposure required is enormously longer than in the other case.

It is true that in this way we can only get the outlines of a uniformly opaque object, but at the present stage of the enquiry this limitation may perhaps not be so very serious. A material, such as a gauze fabric used for the fraudulent production of "ectoplasm," should show its structure as well by this method as by any other.

In order to realise the silhouette method with advantage, we must make use of a field lens which will focus the radiant upon the camera lens. The camera lens will be focussed upon the region in front of the field lens, or upon the field lens itself, the two lenses and the radiant being coaxial.

The diagram, Fig. 11 (not drawn to scale), shows the principle. The radiant will not be seen upon the plate, being entirely out of focus. The object will be seen in focus, provided that it is a reasonable distance away from the camera lens. This requires that the field lens should be of long focus, several times that of the camera lens. One limitation of the method is that the field of view is no bigger than the area of the field lens. A lens of very large size is expensive, and may require the use of longer distances than an ordinary room will allow of.

The lens does not require anything like the accuracy of figure that must be given to a telescope objective ; nor is there anything gained by making it achromatic, since for one reason amongst others, only red or infra-red light comes into question. A simple plate-glass lens of the common greenish-coloured plate-glass answers all purposes. The ordinary methods of manufacture give an amply good enough figure. I chose 1 foot diameter for a trial of the method. The lens should be double convex, and it was decided to make the

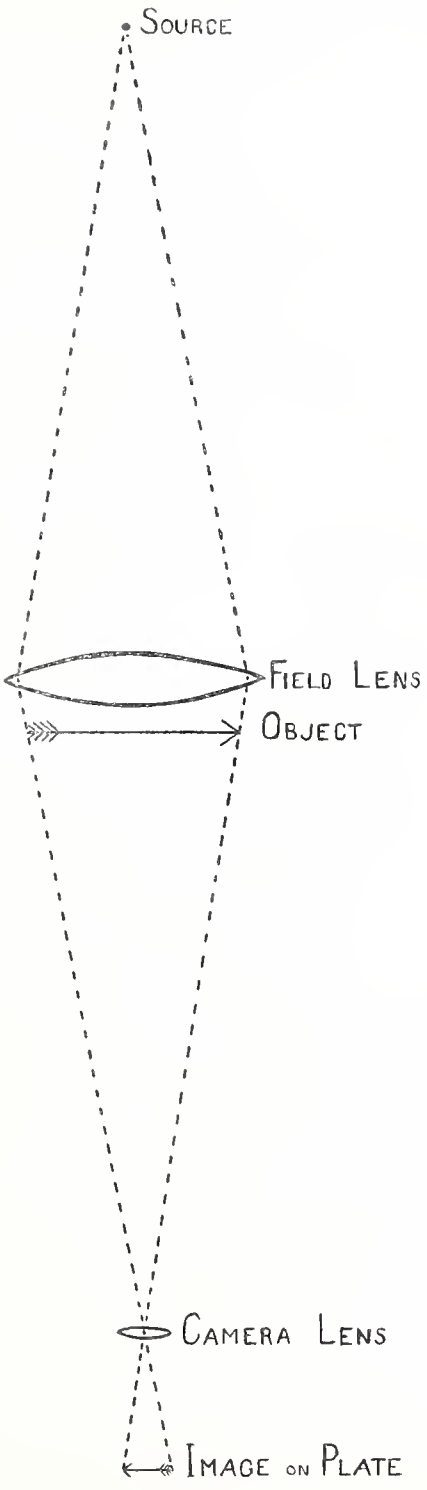



FIG. II.

focal length three times the diameter, *i.e.* 3 feet.[1] The all-over distance from source to camera lens must be (as a minimum) four times the focal length, thus 12 feet.[2]

As regards the choice of a photographic lens, I have used a doublet of about $5\frac{1}{2}$ inch focal length, of the kind commonly supplied with quarter-plate cameras, and containing a shutter between the component lenses. This gave an image of 0·9 inch diameter on the plate. It is not desirable to make the image of the field lens larger, by using a camera lens of longer focus, for if this is done the available light will be spread over a larger area, and the exposure will have to be increased accordingly. It is better to enlarge the small picture in printing.

As already mentioned, the light entering the photographic lens is a beam of small cross section, the section of it being an equal-sized image of the source. Since the source is small, the full aperture of this lens is by no means utilised : in fact, we are virtually using the lens as if it were heavily *stopped down*.[3] Owing to this virtual stopping down of the lens, we get great depth of focus, and in fact the silhouette of a hand or other object held three feet away from the field lens (halfway towards the camera) is quite good, even if the camera is focussed for an object close to the field lens. The size of the field is, of course, greatest near the field lens. A coarse wire gauze placed there is convenient for focussing.

The small picture of 0·9 inch diameter by no means fills a quarter plate, and the camera should have what is called a repeating back, allowing the dark slide to be slipped along so that three or four pictures can be taken on the same plate.[4]

It remains only to give details of the source of light, and of the infra-red filters. The source was an incandescent lamp placed in a

[1] The cost of the lens was £5 10s.

[2] If a much larger lens were to be employed, it would be advisable to consider whether the focal length should not be made less than three times the diameter. The advantage would be in avoiding such long distances. The disadvantage would be a probable increase of cost, and a less satisfactory concentration of the light of the radiant on a small area of the camera lens. This would mean less depth of focus, or, in extreme cases, a failure of illumination over part of the field. On the whole it would perhaps be preferable to use the longer focus, and to get over the difficulty of long distance either by setting the lens in the door or wall between two rooms, or by using plane mirrors to bend the rays through a right angle or an acute angle. Naturally the best plan would depend on the architectural conditions.

[3] For this reason a lens of large relative aperture f/4 or f/2, *e.g.* offers no advantage in this work.

[4] If many pictures were to be taken at a sitting to record the successive phases of phenomenon, it would be best to arrange for a long dark slide taking several plates end to end. Devices of this kind have been used by astronomers in eclipse work, where it is important to avoid the loss of time in changing plate holders.

wooden box, with a hole covered by the filter. It is desirable to have a small area of radiant, and for this purpose the low voltage lamps used for motor-car lights, etc., are best. They may be used with an accumulator, or off the electric supply with a transformer or series resistance, according to circumstances. I have used twelve-volt lamps taking six watts, but there is, of course, nothing special about this.



Fig. III.

The filter, as already explained, consists of cobalt blue glass combined with red glass. Any red glass of medium depth will do. The cobalt blue that I have used is "blue uviol" (made by Schott and Ges., Jena, Germany, BG 3 in their list), in thicknesses of 1 cm., 1·5 cm., and 2·5 cm. The greater thickness is appropriate to the 30 watt lamp. This glass was used because it happened to be at hand: but ordinary deep blue cobalt glass sheet [1] will do quite well, superimposing several thicknesses on one sheet of red. The appropriate number of cobalt glasses for the lamp used can readily

[1] Obtainable from Messrs Hetley, 35 Soho Square. They will cut it to size.

be determined by trial of the photographic effect.[1] The light and filter are correctly proportioned when an exposure of from 1/25th to 1/100th of a second will give an adequate photograph.

Fig. III is an illustration of the kind of results obtainable. It represents a hand holding a flower. With light suitable to exposure times of 1/100th of a second, the hand or other object should be absolutely invisible by diffused light if the person to whom the hand belongs looks directly at it. It can, however, be faintly seen in silhouette on the ground glass of the camera, owing to the concentration of the rays by the field lens into a small image. The filament of the lamp can also be seen like a deep red star, if looked at directly through the filter.

To adjust the apparatus, set up the field lens at a distance from the lamp equal to about twice its focal length. Remove the blue glasses, leaving the red in position, and find the image of the source on a piece of paper. Place the camera so that this image falls on the middle of the camera lens. It is important for uniform illumination that the whole of the light should enter the camera. Next place a piece of wire gauze as a convenient object in front of the field lens, and focus the camera so that the wire gauze is seen sharply on the ground glass. The focussing adjustment made with red light will be nearly enough correct for infra-red. Take away the gauze and (without altering the focus) make any small movement of the camera as a whole that may be necessary to get the field entirely filled with light. Replace the cobalt glasses.

In the use of this arrangement a difficulty will be found which does not present itself in ordinary photography: how are we to know in the dark whether there is anything in the limited field of view to be photographed? As already mentioned, the shadow picture can be faintly seen on the ground glass. A reflex camera allows a picture to be taken immediately after a view on the ground glass, and would afford the simplest solution, where it is desired to avoid the complication and expense of photoelectric apparatus. The reflex camera might even in some respects be found better.

In a permanent laboratory or *séance*-room photo-electric apparatus should no doubt be installed. In this case a second incandescent lamp may be placed in the same box and behind the same filter as the lamp used for photography, but say two inches to one side. The image of this lamp will fall two inches to the side of the other image, and a thalofide cell or caesium photoelectric cell sensitive to the infra-red may be placed to receive it (Fig. IV). The photo-electric current is observed on a galvanometer, either directly or

[1] Since writing the above I have seen the infra-red filters supplied by Messrs Ilford. They are not so good for our purpose as even the 1 cm. thick cobalt glass.

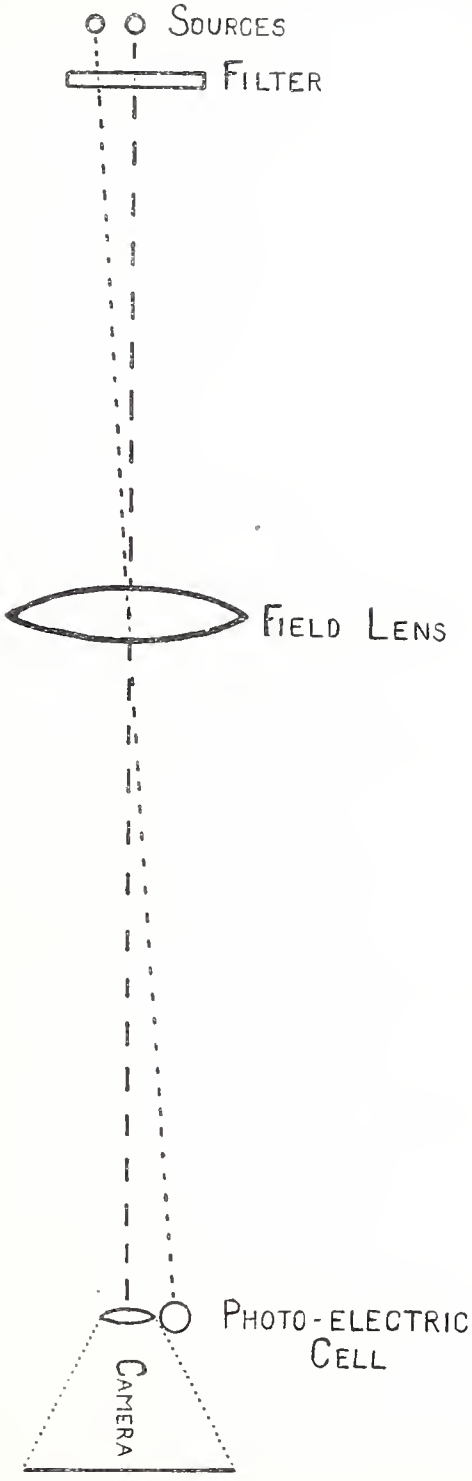



FIG. IV.

after amplification. If any obstructing object invades the field of the large lens, a diminished deflection results. One finger pushed in at the edge is enough to produce a noticeable effect, though it only covers a small fraction of the area. In this way a watcher at the galvanometer knows that something is in view, and can give the word for a photograph to be taken.

Since a shadow photograph can be taken in 1/100th of a second, it is clear that the cinematograph camera is applicable, if it were judged worth the expense of having infra-red cinema film specially prepared. In this way the whole development of mediumistic phenomena may perhaps be recorded, subject to the limitation of the field of view.

To sum up, it is shown that instantaneous shadow photographs can be taken by infra-red rays in what may be described as complete darkness, the shadow-throwing object being absolutely invisible when viewed directly. It is hoped that this method may be applied to mediumistic phenomena of the physical kind.

# A BEHAVIOURIST EXPERIMENT IN CLAIRVOYANCE

By Ina Jephson

At the risk of alienating the interest of sceptics, I use the word clairvoyance as it is popularly used, to denote a supposed faculty of perception through channels other than the usual channels of sense. The word is not altogether satisfactory, as so much that is legendary, unproven and fantastical is associated with it; sometimes therefore I will call the supposed faculty "intuitive perception," which does not suggest vision, as does the word clairvoyance, and so leaves the mind of the investigator free.

In planning this research it was essential to eliminate as much as possible those mistakes in technique which had invalidated results of much past work, and to try and avoid the two chief obstacles which have so far prevented progress in experiments.

The first, and I think the lesser obstacle is fraud, conscious or unconscious; under this heading we can include selection of results and practical joking. This charge of fraud is an inevitable charge to be brought against successful experiments, the fact must be faced and the possibility eliminated, however warm may be one's personal faith in the integrity of one's collaborators.

The second difficulty is this. We have very limited information as to the conditions under which the supposed faculty of clairvoyance can work. There is one condition, however, which in the majority of the recorded cases seems to be present, and that is that the ordinary willed attention is in abeyance, and that the perception comes from unconscious sources. In experimental work, therefore, we seem to be in the paradoxical position of appointing a specified moment for a sporadic event, and of trying, by the ordinary methods of attention to induce a perception which most usually occurs when attention is withdrawn. Possibly the fact that both these difficulties have seldom been together avoided accounts for the little progress which has been made. In experiments, for instance, where fraud was eliminated, it almost always happened that the attention of the subject was markedly engaged. It seemed worth an effort to design, therefore, a research where both difficulties could be met satisfactorily. In the present inquiry I have endeavoured to do this by adopting the standpoint of Behaviourist psychology, for though we may not agree with the theory of that school, the method may hold new possibilities for studying the phenomena investigated in psychical research.

The behaviourist approach to psychological problems is this: that we can only observe actions, we cannot observe mind or consciousness; actions, therefore, are the proper subject matter of psychology, and it is on these alone that observations should be made. Adopting this view, we proceed to study the observable responses which different situations evoke in living organisms, and when we correlate our observations we can infer the nature (or at least the reality) of the connections between situations and response.

A behaviourist research in intuitive perception would be made, therefore, by confronting the organism, the human subject, with a series of situations, and by observing the reactions which he makes to them. Further, if we observe that a reaction takes place when there is no possibility that the situation or stimulus can affect the subject through any of the normal channels of sense, we must infer that this relationship between stimulus and response is made possible by some other form of perception. In order to make the results susceptible to quantitative analysis, which is essential for the purpose, I have again used playing-cards. Critics of experiments with cards object that (even if the intuitive perception of cards were a possibility) the dull and unemotional nature of a card is enough to disqualify it as a stimulus. There is ground for this contention in that most clairvoyant experiences seem provoked by events of great emotional importance, but there is considerable evidence (which I shall give shortly) that playing-cards are not completely unemotional in their effect—so that if we suppose a clairvoyant perception depends on the emotional disturbance associated with it, we may expect to find, with traces of emotion, traces of perception. Apart from the clear evidence of experiment, the likelihood that the different card values are closely linked with symbolic meaning is strong. All games are, in their nature, a "play" on conflicts and situations which in real life are serious, and a system of symbolic personalities and numbers, such as a pack of cards, which has persisted without much change for so long, must be suspected of very close association with deep-rooted tendencies, and to be psychologically significant.

These natural inferences as to the emotional value of playing-cards are borne out by the large-scale experiments in card-guessing reported on from time to time by the S.P.R. It appears that some cards are persistently preferred, or have more significance than others, and it is this fact which enables a simple experiment on behaviourist lines to be devised. For if a certain card regularly arouses a certain reaction in the person contemplating it, and if we then find that the same card rouses the same reaction *when normal means of perception are excluded*, we shall be forced to assume some other form of interconnection between the cards and the person,

and that this interconnection can be explained by some hitherto unacknowledged form of perception.

I can best illustrate the general plan of this research by comparing two experiments. The first is an experiment in normal psychology, and the second is "intuitive psychology" (not yet an established or respectable science).

In the normal psychological experiment the subject is asked to draw a card at random from a pack of playing-cards which are lying face upwards before him. The aim of the experiment is to show that more often than not he will choose the cards which he likes, that he responds and acts in a special way to special cards. It is immaterial whether or not he is aware of the preferences which influence his choice, the experiment will prove that he will actually draw the cards he likes best.

In the "intuitive psychological" experiment the subject is asked to draw cards from a pack, but on this occasion the cards will be face *downwards* before him, and the opportunity of *normal knowledge will be excluded*. What will happen? Will he again be found to have drawn the preferred cards? If intuitive perception is a reality, I think we must expect that he will. And if we do find that he has drawn a preponderance of preferred cards, we shall be forced to the conclusion that he is unconsciously reacting to an unconscious knowledge of the cards. He is ignorant both of the fact that he has this knowledge, and that he has been using it, and the capacity might go forever unnoticed, if we did not turn up the cards and examine them for signs of a subjective bias.

The behaviourist experiment in intuitive perception resolves itself into the simple task of collecting a large number of cards drawn at random from packs face downwards, and the analysis will consist in discovering whether or no preferred cards are drawn more frequently than unpreferred cards.

It would not have been possible to collect a large number of drawn cards simply by asking subjects to draw cards at random from packs face downwards; the monotony would have been too great, and unless some pretext were devised the subjects might have wondered why they were asked to draw, and possibly their attention might have been on *which* cards they drew.

In the experiments which follow, therefore, some simple aim, some pretext was given to occupy the players, sufficient to distract their attention, and to prevent them from guessing the real aim of the research.

As I was anxious for the experiment to be made in a rather carefree mood, and not in a serious frame of mind, a series of parties was organised so that the games which I devised might be tried. I am deeply indebted to those people who gave parties so that the

experiments might be made, and to those who collected results for me.

Mrs Worsfold, Miss Carruthers, Mr Foster, Dr Broad, all had parties at which the games were played. Mr Thomas, the President of Oxford University S.P.R., kindly helped, and two parties took place there. Professor Flugel at University College, and Professor Murphy at Columbia University, contributed results, and three parties were held at the Rooms of the Society for Psychical Research. I made a collection from friends and members of the S.P.R., and in this way 592 people drew cards from packs face downwards, yielding a total of 33,995 cards; an average of 57·4 cards per person. To all these people I owe grateful thanks.

All the parties were run on similar lines. Card-tables or tables without shiny surfaces were placed about the room, and usually an appointed scorer sat at each table to record the results. When there were not enough scorers the guests took it in turn to score for each other. The games being more or less fraud-proof, the scorers were merely an added precaution, and an aid to accuracy.

As it is not necessary for the reader to know more than the general principle of the games, I will here describe only one of them. The principle of the games was the same throughout, different games were invented simply to avoid monotony.

In the Card-pairing Experiment the player has a pack of cards sorted into the four suits. Each suit is shuffled, and for the first part of the game diamonds and hearts are used. The diamonds are dealt face downwards in a group, and the hearts are dealt face downwards in another group.

The player takes a card at random from the diamonds, looks at it, and tries to find its pair from among the heart group.

The scorer records both cards on the scoring sheet provided (the diamonds in the diamond column, the hearts in the heart column). A scoring-sheet, filled in as it might be in play, is given below.

TABLE I

CARD-PAIRING EXPERIMENT

| | Diamonds. | Hearts. | | Spades. | Clubs. |
|---|---|---|---|---|---|
| 1st pair | 3 | 6 | 1st pair | 9 | 9 |
| 2nd ,, | 5 | 4 | 2nd ,, | 8 | Q |
| 3rd ,, | Q | 5 | 3rd ,, | 3 | 7 |
| 4th ,, | 2 | 1 | 4th ,, | 2 | J |
| 5th ,, | 10 | K | 5th ,, | K | 3 |

Name - - G. Smith
Scorer - - D. Brown
Date - - March 7, 1932

Five diamonds are taken in all, and five efforts are made to find pair-cards from amongst the hearts.

After five couples of red cards have been drawn in this way, the red cards are put on one side, and the experiment repeated with spades and clubs.

The reader will realise, when he bears in mind the conditions of experiment, that for the purpose of research it is only the diamonds and spades which can be counted as genuine random cards.

The card picked up from the diamond group is a random card, for the player has no conscious motive in choosing it, but as soon as he has turned it up and knows what it is, his next card cannot be a true random card as he now has a defined aim, and fraud or an accidental sight of the cards may determine his choice of second card or help him to success. The choice of the first card alone is innocent of conscious motive and is, therefore, entirely suitable for use as data. All cards drawn subsequent to the first are of doubtful value for data, for in experiments where the cards are not replaced the odds vary so rapidly and in such a complicated manner that calculations are almost useless.[1]

In the later part of the game where the black suits are dealt out we can only count the first spades as legitimate data, the clubs (which are the second cards to be picked up) suffer from the same drawback as do the hearts when the red suits are being tried.

The earlier part of the collection was made with full packs; later, with a view to simplifying the results, with the number cards in one group, and the court cards in another.

"Distance" series were designed to eliminate the many sources of error which occur when the cards are accessible to sight or touch of the players.

The Report is divided into three parts, dealing respectively with Card Preferences, Experiments with Accessible Cards, and Experiments with Cards at a Distance.

I must first give the necessary information as to the subject of card-preferences, for it is only when we have definite information about these that we shall be able to tell whether similar prefcrences can be observed amongst cards drawn.

[1] It sometimes happened that the pair card had been drawn earlier in the series of five, thus:

| | D | H |
|---|---|---|
| 1st pair - - | Q | 7 |
| 2nd ,, - - | 3 | 2 |
| 3rd ,, - - | 7 | |

In such case the player is allowed to try for the next value either above or below, *i.e.* either a 6 or an 8. It was quite immaterial as success in pairing was not the aim of the experiment. The rule was made simply for the smooth running of the game for subjects who were trying to pair the cards.

These psychological habits are of great interest, I think, quite apart from the use to which they are put in this research. The information which we have, and the data which is used in this research is derived entirely from card-guessing experiments made by the S.P.R. and published in *Proceedings*. Three large-scale experiments in card-guessing go to make up the total, consisting of the following groups:[1]

| | | |
|---|---|---|
| Jephson | - | 6000 |
| Joint - | - | 9449 |
| B.B.C. - | - | 38877 |
| making a total of | | 54326 Card-guesses |

In all these series the subject was asked to guess an unseen card, and to write down his guess, and in this way a large collection of recorded guesses was made. From the conditions of experiment we can assume that in the majority of cases the subject wrote down the card which first "came into his head."

We can also assume that the guesses were not influenced by telepathy or clairvoyance. The results of the Jephson experiment, which seemed to show signs of clairvoyance, were not done under test conditions, and were not confirmed by the Joint Experiment. No success was achieved in the B.B.C. series, and the remarkable consistency of preference between all four suits and all three series is such clear evidence of widespread and persistent mental habits, that we can legitimately take the figures as representative, and use them as our standard of comparison.

So that the reader may familiarise himself with the preferences expressed in the recorded experiment, I print Table II.

In almost all religions, in all mythologies, the numbers 3, 5, 7, 9 have considerable mystical or magical import. It seems inherent in our very make-up to feel that certain numbers have importance and meaning, and though we are quite ignorant as to the psychological roots of these preferences, it is not a very daring theory to assume that they are probably closely linked with the very structure of our being, and basic to human nature. In this particular series, the preferences for 3, 5, 7, 9 compete with the usual values of the cards from the point of view of play, so that the ten and the Court cards receive comparatively little attention.

[1] Ina Jephson, "Evidence of Clairvoyance in Card-guessing: a Report on some recent Experiments," *Proc. S.P.R.* (1928), xxxviii. 223-71.

Theodore Besterman, S. G. Soal, and Ina Jephson, "Report on a Series of Experiments in Clairvoyance conducted at a Distance under approximately Fraud-proof Conditions," *Proc. S.P.R.* (1931), xxxix. 375-414.

V. J. Woolley, "The Broadcasting Experiment in Mass-Telepathy," *Proc. S.P.R.* (1928), xxxviii. 1-9.

TABLE II

CARDS SAID IN CARD-GUESSING EXPERIMENTS.

ALL THE AVAILABLE MATERIAL.

SERIES TAKEN AS STANDARD FOR CARD-PREFERENCES.

| | | | |
|---|---|---|---|
| 1 | - | - | 12527 |
| Q | - | - | 4920 |
| 5 | - | - | 4692 |
| J | - | - | 4656 |
| 9 | - | - | 4251 |
| 3 | - | - | 3897 |
| K | - | - | 3885 |
| 7 | - | - | 3424 |
| 10 | - | - | 3349 |
| 2 | - | - | 2705 |
| 4 | - | - | 2199 |
| 6 | - | - | 2023 |
| 8 | - | - | 1798 |
| | | | 54326 |

The suits are preferred in the following order:

| | | | |
|---|---|---|---|
| Diamonds | - | - | 15109 |
| Hearts | - | - | 14102 |
| Spades | - | - | 13839 |
| Clubs | - | - | 11276 |

That is, 29,211 red cards and 25,155 black, a surplus of 4096 red cards.

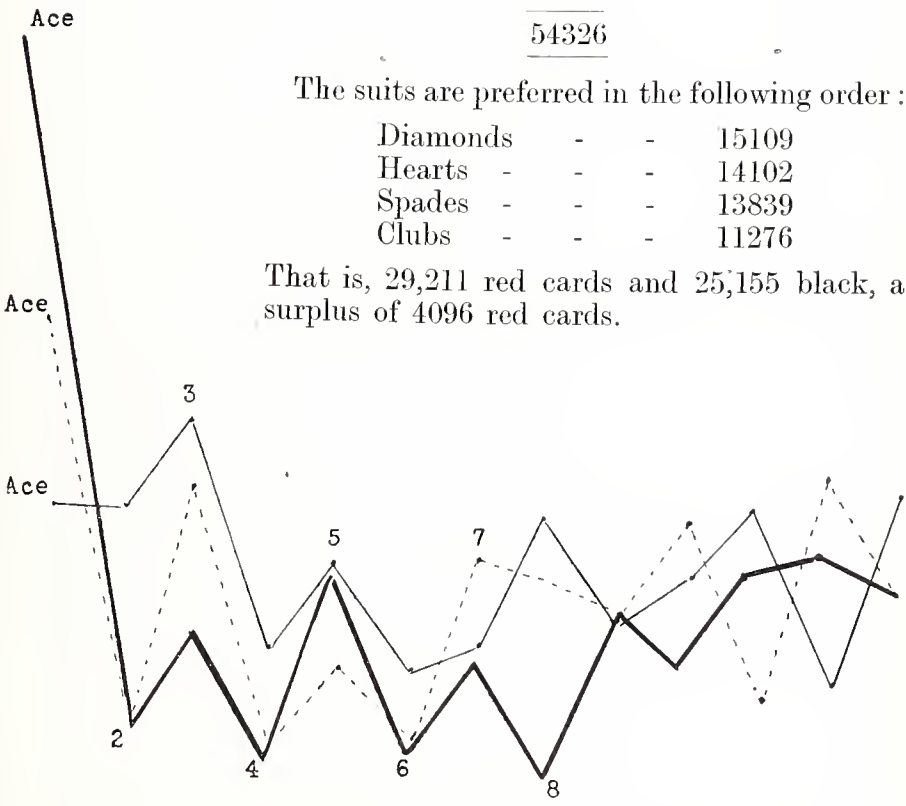



DIAGRAM I.

Heavy line = Card preferences, Standard series. (54326)
Light line = First cards drawn in Accessible-cards series. (1937)
Dotted line = First cards chosen in Distance Experiment. (1496)

Briefly the ace is by far and away the most highly-preferred number out of the thirteen values, and the odd numbers appear more variable in the liking they inspire. *The predominance of the ace*, therefore, and *the preponderance of odd numbers* are the two characteristics which we must look for amongst cards drawn as evidence of the hypothetical faculty.

The following table shows the results of all the cards drawn in all the games where the full pack was used.

TABLE III

| All First Cards drawn. | | | All subsequent Cards drawn. | | | Total. | | |
|---|---|---|---|---|---|---|---|---|
| 3 | - | 170 | 1 | - | 1477 | 1 | - | 1636 |
| 1 | - | 159 | K | - | 1465 | K | - | 1624 |
| K | - | 159 | 2 | - | 1456 | 2 | - | 1614 |
| 2 | - | 158 | 4 | - | 1450 | 3 | - | 1603 |
| 8 | - | 158 | 9 | - | 1435 | 4 | - | 1587 |
| 5 | - | 156 | 3 | - | 1433 | 8 | - | 1587 |
| J | - | 153 | Q | - | 1432 | J | - | 1580 |
| 10 | - | 148 | 8 | - | 1429 | 9 | - | 1576 |
| 9 | - | 141 | 7 | - | 1427 | 7 | - | 1565 |
| 7 | - | 138 | J | - | 1427 | 10 | - | 1563 |
| 4 | - | 137 | 10 | - | 1415 | Q | - | 1558 |
| 6 | - | 134 | 6 | - | 1411 | 6 | - | 1545 |
| Q | - | 126 | 5 | - | 1387 | 5 | - | 1543 |
| | | 1937 | | | 18644 | | | 20581 |

The ace, the most significant card in the standard series of preferences, has the highest frequency amongst cards drawn. The actual expectation of any one card in a total of 20,581 is 1583, so there have been 53 more aces drawn than the actual expectation. In the first cards drawn, the expectation in a total of 1937 is 149, aces therefore exceed expectation by 10. This positive correlation with the preferred cards in the standard series can be seen by looking at Diagram I, where the light line shows the amounts drawn of each card.

The figures are not beyond what might be expected by chance. In both series, first cards drawn and total, there is a slight excess of preferred cards.

TABLE IV

| First Cards. | | | | | | Total. | | | |
|---|---|---|---|---|---|---|---|---|---|
| Odd | - | 764 | Odd | - | 7159 | Odd | - | 7923 | |
| Even | - | 753 | Even | - | 7161 | Even | - | 7896 | |
| | | | | | | | | | 15819 |
| Odd | - | 29 | Even | - | 2 | Odd | | 27 | |

I submitted these figures to Dr R. A. Fisher, F.R.S., whose valuable help had made possible the statistical treatment of my past experiments with cards, and asked what degree of agreement, what correlation (if any) there was between the frequencies of cards drawn and the preferences expressed in the standard series.

Dr Fisher replied as follows :

" I have come to the conclusion that the correlation method makes a very artificial approach to your problem, since the 13 values in a suit cannot be really regarded as a random sample of any objective population of possible values. It seems to me more direct to consider whether the 13 frequencies observed differ significantly from equality, a $\chi^2$ test with twelve degrees of freedom, and if so, whether the particular component of deviation which is proportional to the deviations of your standard preferences, is itself significant, which reduces to a $\chi^2$ test with one degree of freedom, a selected one out of the twelve available. For example, your series B [Table III, first column] headed all first cards drawn scores 13·101 for the 12 degrees of freedom, the expected value being 12, and the value observed not greater than would often occur by chance, so that this series from 170 threes to 126 Queens is not more variable than one would expect from 1937 cards drawn at random. This includes all differences in frequency, and not only those differences which conform to the standard preferences. If we confine attention to the one component which measures conformity with these preferences, we have a positive component contributing ·6415 to the total, the expectation being unity, the conformity is, of course, not significant, although on the whole the preference cards have been drawn more frequently than those not preferred.

" With respect to Table C [Table III, second column], the frequencies are distinctly more equal than one ought to find in 18,644 independent drawings, $\chi^2$ for the 12 degrees of freedom is only 4·726, which is subnormal, and arises from the cards having been drawn without replacement."

The next collection to be analysed consists of the games which were played with the number cards alone, and a small series made only with the court cards. I devised a simple game with the court cards, as I thought it possible that the King might continue to be drawn with a high frequency, and wished for further opportunity to test this.

The results are as follows ; the odd cards are still leading. The Ace, in the first cards drawn, keeps a perilous lead, beating an outsider, the 8, by only one card.

TABLE V

| First Cards. | | | Subsequent Cards. | | | Total. | | |
|---|---|---|---|---|---|---|---|---|
| Aee | - | 38 | 3 | - | 400 | 8 | - | 427 |
| 8 | - | 37 | 8 | - | 390 | 3 | - | 424 |
| 2 | - | 36 | 9 | - | 389 | 9 | - | 423 |
| 5 | - | 35 | 6 | - | 387 | 5 | - | 417 |
| 9 | - | 35 | 7 | - | 387 | 7 | - | 415 |
| 7 | - | 28 | 10 | - | 383 | Aee | - | 413 |
| 4 | - | 26 | 5 | - | 382 | 6 | - | 411 |
| 3 | - | 24 | 4 | - | 381 | 2 | - | 408 |
| 6 | - | 24 | Aee | - | 375 | 4 | - | 407 |
| 10 | - | 21 | 2 | - | 372 | 10 | - | 404 |
| | | 303 | | | 3846 | | | 4149 |
| Odds | - | 159 | Odds | - | 1933 | Odds | - | 2092 |
| Evens | - | 144 | Evens | - | 1913 | Evens | - | 2057 |
| Odds | - | 15 | Odds | - | 20 | Odds | - | 35 |

Court Cards: K - 395
Q - 386
J - 382
1163

If we combine the results which we have just analysed with the results of the first group of games which were played with a full pack, we get the following groups:

TABLE VI

| First Cards. | | | Subsequent Cards. | | | Total. | | |
|---|---|---|---|---|---|---|---|---|
| Aee | - | 197 | Aee | - | 1852 | Aee | - | 2049 |
| 8 | - | 195 | 3 | - | 1833 | 3 | - | 2027 |
| 2 | - | 194 | 4 | - | 1831 | 2 | - | 2022 |
| 3 | - | 194 | 2 | - | 1828 | 8 | - | 2014 |
| 5 | - | 191 | 9 | - | 1824 | 9 | - | 1999 |
| 9 | - | 175 | 8 | - | 1819 | 4 | - | 1994 |
| 10 | - | 169 | 7 | - | 1814 | 7 | - | 1980 |
| 7 | - | 166 | 6 | - | 1798 | 10 | - | 1967 |
| 4 | - | 163 | 10 | - | 1798 | 5 | - | 1960 |
| 6 | - | 158 | 5 | - | 1769 | 6 | - | 1956 |
| | | 1802 | | | 18166 | | | 19968 |
| Odd | - | 923 | Odd | - | 9092 | Odd | - | 10015 |
| Even | - | 879 | Even | - | 9074 | Even | - | 9953 |
| Odd | - | 44 | Odd | - | 18 | Odd | - | 62 |

Court Cards: King - 2019
Jaek - 1962
Queen - 1944
5925

Though all the results tended in the direction hoped for, that is, a high frequency of aces and a majority of odd cards, none of them are beyond chance.

The expectation for either odds or evens to be drawn in the series of first cards is 901. The observed number is 923, giving a deviation of 22. The standard deviation is 21.

The expectation in the total series for either odds or evens is 9984, the observed number is 10,015, a deviation of 31. The standard deviation is 71.

TOTAL, ALL CARDS DRAWN IN ACCESSIBLE-CARDS SERIES.

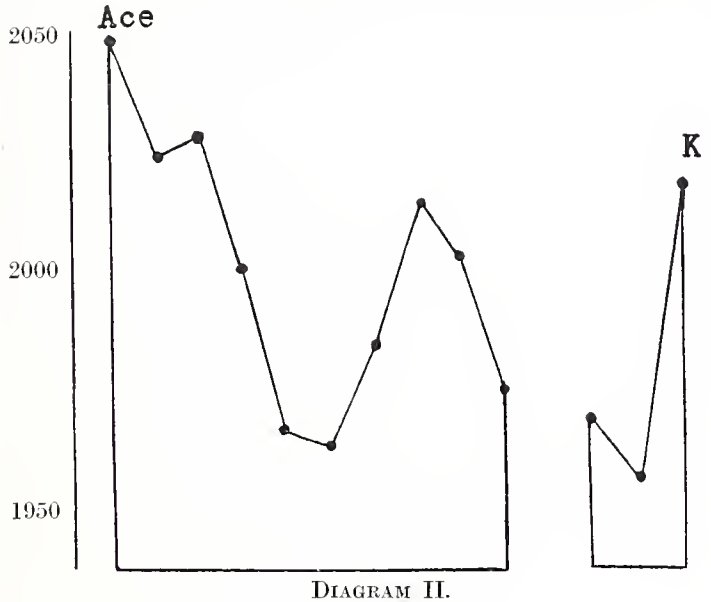



DIAGRAM II.

*25893* cards drawn.

If the results are examined to discover whether there is any evidence for colour preference, that is, for red cards to have been drawn more often than black, only 11,632 cards were recorded which are analysable from this point of view, and we get a purely chance result of a majority of 15 red cards drawn.

*Distance Experiments.*

These distance games were played at the end of the evening when other games were finished ; the collection is not so large as I should like, but the game was a dull one for the players, as it was seldom possible to let the players know what success they had had in the "given" aim. However, 8102 cards were drawn in this way, with results which I shall describe.

In all these games the cards were out of sight of the players, and

chosen by them by position on a given plan. A "dealer" was appointed, who dealt out the cards face downwards on a similar plan.

The first of these games to be tried was the "clock" experiment, twelve cards being laid out in the positions of hours on a clock.

Each player was given a score-sheet on which was printed a series of spaces in the positions of the hours on a clock-face.

Before the experiment began it was explained that, out of sight, the cards (six red cards and six black) would be shuffled and dealt out at random on the plan shown in the score-sheet, no one knowing in which positions any of the cards lay. The cards were the 1, 2, 3, 4, 5, 6 of diamonds and spades.

The players were asked to imagine that they could "clairvoyantly" know how the cards lay, and to try and find pairs of a similar colour. Each player was allowed to try for five couples. He marked his first pair chosen "A" on the plan given to him, and his second choice "B" "B," and so on.

As soon as the players have made their selections, the dealer turns up the cards in their places, and marks them on his score-sheet plan. Later, by using this key-plan, it is easy to discover from the players' records, which cards were chosen by the players.

Thirty-three people took part in this clock experiment, and if we analyse the first or "A" cards we get the following result:

| | | | |
|---|---|---|---|
| Ace | - | - | 18 |
| 2 | - | - | 14 |
| 3 | - | - | 11 |
| 4 | - | - | 8 |
| 5 | - | - | 8 |
| 6 | - | - | 7 |
| | | | 66 |

that is, 37 odd numbers and 29 even. Of these, 42 were red cards and 24 black. In the total results, odds and evens were chosen with equal frequency, and two more black cards drawn than red.

This result for the first cards drawn, showing all the tendencies for which I hope, a high frequency for ace, odd numbers and red cards, may seem hopeful, but unfortunately there may be a perfectly normal reason for the success, which is this. When a choice is made from a series of positions on a given plan, we discover at once that there is a definite tendency to prefer some positions to others, and that this tendency is very general, and definite enough to be observable even in a small number of choices. Their presence will cause no surprise, and reasons for them can in many cases be easily surmised. The reading habit with these subjects, for instance, may determine that the first choice in a linear series be the first position on the left-hand top corner, and so on.

It follows, therefore, that if chance has placed a preferred card in a preferred position in a plan, that it will be more often chosen than it would be by pure chance. To take a concrete instance, if an ace happens to be dealt in the top left-hand position (the favoured position in a plan), the choice of that position will automatically ensure the choice of an ace, and numerous choices of that position will ensure the choice of numerous aces. We can, of course, dodge the difficulty by providing the players with enough deals to ensure that chance gives a different card by turn in the various positions. Unfortunately, it was never possible at the parties where the games were played, to arrange that each player had a different deal from which to choose, so in the bulk of the experiments, choices were made on one deal, by groups of people numbering from 30 to 70 players.

In the clock experiment which has been described, we find on examining the lay-out of the cards that Dr Woolley, who was dealer on this occasion, though he shuffled the cards and dealt them out at random (face downwards), began with an ace on the 12 o'clock position, and dealt the red cards on the upper part of the plan. As the natural instinct on choosing positions from a circular plan is to start with the positions in the upper part of it, the frequency of ace and red cards in the results can be easily explained.

The next experiment was made as follows, and was a slight improvement on the clock experiment, as there were a larger number of deals from which choice was made.

It was called the "Distance Card-pairing Experiment," and was closely similar to the card-pairing game which has already been described in the section on accessible cards.

For this game first the two red suits and then the two black ones were set out in four rows, three of three cards and one of four. Again no one knew in which positions any of the cards lay.

The players were told that the cards had been dealt out, and were asked to imagine that they could, after choosing at random a card from the heart group, intuitively discover the pair to it in the diamond group. They marked their first choice A in the diamond group, and their second choice A in the heart group. Five diamonds and five hearts were chosen in this way, and marked respectively A A, B B, etc.

The players having recorded their choice, the dealer turned up the cards in their places and recorded them on his score-sheet.

In this experiment 7398 cards were chosen, and chance favoured the results in a remarkable way. We can count as valid for data all the first cards which were drawn in each suit. In the card-pairing experiment, where the cards were accessible, we could only count the very first card which was taken in each pairing effort, that is, the diamonds in the red suits, and the spades in the black,

for in that game the players looked at the first eard they picked up, and then tried to find its pair, so normal knowledge might eontribute to the finding of the seeond pair. In the distanee series the problem is to find " likeness " amongst eards none of whieh are seen, so neither fraud nor an aeeidental sight of the cards was possible. Naturally the first eard pieked in eaeh suit offers the most satisfaetory material from the mathematieal point of view ; as the odds are changed when eards are ehosen without replaeement.

The following tables give the information as to eards drawn in this Distanee series.

TABLE VII

| A. First cards chosen from diamonds and spades. | | | B. First cards chosen from hearts and clubs. | | | C. First cards. All suits. | | |
|---|---|---|---|---|---|---|---|---|
| Aee | - | 87 | 7 | - | 76 | Aee | - | 155 |
| Q | - | 72 | Aee | - | 68 | 3 | - | 133 |
| 10 | - | 70 | 3 | - | 68 | Q | - | 132 |
| 3 | - | 65 | 2 | - | 66 | 10 | - | 125 |
| 8 | - | 65 | 6 | - | 62 | 7 | - | 121 |
| 5 | - | 63 | Q | - | 60 | 8 | - | 117 |
| 9 | - | 58 | K | - | 56 | 9 | - | 112 |
| J | - | 58 | 10 | - | 55 | K | - | 108 |
| K | - | 52 | 9 | - | 54 | 5 | - | 106 |
| 4 | - | 48 | 8 | - | 52 | J | - | 100 |
| 7 | - | 45 | 4 | - | 46 | 2 | - | 99 |
| 2 | - | 33 | 5 | - | 43 | 4 | - | 94 |
| 6 | - | 32 | J | - | 42 | 6 | - | 94 |
| | | 748 | | | 748 | | | 1496 |

| D. All cards subsequent to first. | | | E. Total, all four suits, first and subsequent cards combined. | | |
|---|---|---|---|---|---|
| 7 | - | 569 | 7 | - | 614 |
| K | - | 535 | Aee | - | 608 |
| 10 | - | 524 | 10 | - | 594 |
| Aee | - | 521 | K | - | 587 |
| 9 | - | 518 | 8 | - | 578 |
| J | - | 515 | 9 | - | 576 |
| 6 | - | 514 | J | - | 573 |
| 8 | - | 513 | 3 | - | 568 |
| 3 | - | 503 | Q | - | 566 |
| Q | - | 494 | 5 | - | 551 |
| 5 | - | 488 | 6 | - | 546 |
| 2 | - | 485 | 4 | - | 519 |
| 4 | - | 471 | 2 | - | 518 |
| | | 6650 | | | 7398 |

These results are remarkable. The very close correlation between the cards chosen and the Standard Preference Series is easily seen by Diagram I, where the dotted line gives the cards chosen.

Dr Fisher reports on the results as follows: "In Table A 3 [Table VII C] the frequencies differ much more than they would in 748 cards drawn independently [1] and at random. The twelve degrees of freedom score 50·5267, and of this the preference component contributes 24·1360, a very marked preference, nearly five times its standard error, and quite clearly significant. Series A 1 and A 2 [Table VII A and B] are not positively correlated.

The cards subsequently chosen in Table A 4 [Table VII D] do not differ from random expectation. Their twelve degrees score 14·5468 and the preference component contributes 0·2594, a positive preference of about half its standard error, though judging from the table for subsequent cards drawn in the Accessible Series I have over-estimated the Standard Error owing to non-replacement of the cards. However, the fact that the preference component contributes less than a twelfth of the total shows that there is nothing in it, apart from the fact that it is positive."

The significant figures achieved by the first cards drawn made it necessary to analyse the conditions of experiment to discover whether again the preferred cards by chance had occupied the preferred positions. It was unfortunately not possible to get information as to all the deals involved in this group, as in some cases, before the importance of the point had been realised, only those cards which lay in positions which had been chosen were recorded, and not (as should have been done) all the cards in all the positions. However, the number of deals recorded, and the number of choices made on them is enough to give sufficient data to illustrate how chance could influence the results. Of the Table VII C, giving 1496 cards, 1352 had been made on the deals which I give the details. (The 144 cards which make up the balance were chosen in experiments where the deals were not always fully recorded.)

When the plans were examined it was found that the choice had fallen very heavily on certain positions. On the top left-hand position, for instance, ninety-two choices were made, as against only five for the lowest right-hand position in the same little group.

Now, by chance, in the twenty-four deals made the ace was five times put in the preferred position by five different dealers. The seven was laid in the fifth position (another popular place) on five different occasions. This purely chance arrangement led naturally to a high frequency for ace and seven amongst the cards chosen, and can account for the significant correlation with the Standard Preference series which was achieved in this experiment.

[1] As to independence, however, see below.

The experiment, therefore, can only serve as a guide to designing future experiments, and the method can be made satisfactory and free from the drawbacks introduced by position habits if we arrange that each player has a different deal laid out on the plan, from which to make his choice. For in the long run, though position habits would persist, chance must eventually place different cards in the different positions, so that if the players continued to draw preferred cards with a high frequency, it would be valid evidence that Intuitive Perception was at work.

In conclusion, it is clear that statistically these experiments provide no support for my theory, except where there were accidental flaws in the procedure. From this conclusion there is no escape. At the same time I still think that there is a *prima facie* psychological case for the supposition that clairvoyance is to some extent influenced by more or less subconscious preferences, and that there is a case for further investigation.

Before I end I would like to make one point clear, and that is that, though the research was made in cards, they were chosen simply as a handy and statistical material on which to try the hypothetical faculty. If the faculty is a reality it must certainly be exercised in less trivial directions. If and when it is so exercised it is logical to presume that preference again will determine the facts perceived. The phenomena of mediumistic activity which possibly most nearly resembles these experiments are " booktests." Here relevance and significance either for the sitter or for the supposed communicator are of the very essence of the event. If we examine the recorded cases of spontaneous intuitive perception (either clairvoyance or telepathy), the effective range of the faculty seems again to be fairly narrowly determined by significance or preference. In the majority of recorded cases the " seer " becomes aware of some danger or difficulty to someone with whom he has strong ties of affection. A large assembly can be made of the intuitive discovery of lost valuables. Lost wills are found which in every case, I think, benefit the seer.

I would again like to thank the many people whose co-operation made this research possible, particularly Miss Newton and Mr Besterman, who helped on many occasions in many capacities ; Dr Fisher for his open-minded and patient consideration of my rather eccentric problems, and for his statistical help ; and Mr Soal for his help in statistical matters.

## REVIEW.

THE BOSTON SOCIETY FOR PSYCHIC RESEARCH, *Bulletin XVIII*. October 1932.

This *Bulletin*, of seventeen pages in double columns and illustrations, deals with finger-prints, or rather thumb-prints, obtained at sittings with the medium known as *Margery*[1] on tablets of Kerr dental wax, and claimed by *Margery's* Control "Walter" as his own. He materialises his thumb, he says, as it was in life, and impresses it, while the *séance*-room is dark, on the wax provided by the sitters, which is softened to the necessary extent by them, under "Walter's" direction, in hot water. "Walter" is alleged to be *Margery's* brother who died in 1911 by an accident, and the wax finger-prints, said to be recognised as his, are recognised by comparing them with faint finger-prints on a razor handle belonging to him, and put away by his mother among other small possessions after his death. Some of those who have examined this two-dimensional print on the razor handle, while accepting that it was really made unintentionally by "Walter" when alive, consider it, I understand, to be too faint and incomplete to serve efficiently as a mark of identity of pattern with the wax "Walter" prints produced at sittings.[2]

The *Bulletin* under review contains three articles, all bearing on the subject of "Walter's" thumb-prints, these thumb-prints having excited considerable interest in the world of psychical research ever since the experiments in their production began in 1927. The first and longest of the three articles is by Mr E. E. Dudley, a member of the American Society (A.S.P.R.), who had also for several years been an active member of their research committee; he had published voluminously on the subject of the "Walter"

[1] *Margery's* (Mrs Crandon's) mediumship is doubtless well known by reputation to most of our readers, and they will recall Mr Dingwall's investigation of it on behalf of our Society in the early part of 1926, of which a Report was published in vol. xxxvi of our *Proceedings*. That was before the development of wax impressions of "Walter's" thumbs.

[2] I need hardly remind the reader that the skin patterns on our fingers and thumbs are individual and identifiable for each of us. For no two persons are they exactly alike, so that if two impressions of a finger or thumb correspond exactly in details it must be assumed that they are both impressions of the same digit. And so certain is this that the fact can be made use of in criminal investigations.

thumb-prints, and had assumed their genuineness. There were long papers by him, alone or in conjunction with Mr Bird, then the Research Officer of the A.S.P.R., in the journal of that society during 1928 and 1929. It struck Mr Dudley that there ought to be a record at the A.S.P.R.'s office of the finger-prints of sitters—at any rate of frequent sitters at *Margery's* sittings—and he set himself to collect them. Among finger-prints of recent sitters none resembling " Walter's " was found. But carrying the investigation further back, Mr Dudley got into touch with a Mr *Kerwin* (pseudonym),[1] who has been present at a number of sittings prior to 1925, though not recently, and who, when informed of the nature of the inquiry, willingly pressed his fingers and thumbs on the back of a sheet of his notepaper (p. 1). Mr Dudley had these prints developed and fixed by an expert less than two hours after they were made. A complete set of ink prints were made two days later, on March 9, 1932, and enlarged photographs of them compared with enlargements of wax prints of the right and left thumbs, respectively, claimed as " Walters." These enlarged prints were immediately (March 14) submitted to two experienced finger-print experts, who promptly agreed that the identification had been established.[2]

A brief statement of the facts of this identification was submitted to the A.S.P.R for publication by Mr Dudley on June 13, 1932 (p. 3). The A.S.P.R. did not publish this statement, but Mr Dudley was informed that " the identification was being discussed . . . ; that there were implications that the evidence was not authentic, and that the writer [Mr Dudley] had an ulterior motive in presenting the facts at all " (pp. 3-4). Mr Dudley naturally felt that he must defend himself against such charges, and most of the remaining part of his article in the Boston *Bulletin* is devoted (pp. 4-9) to evidence of the facts of the identification and authenticity of the wax imprints said to be of " Walter's " thumbs, used by him (Mr Dudley) in his statement.

Mr Dudley also referred his case to two members of the publication committee of the American Society, who after investigation " soon were forced to admit the truth of Mr Dudley's unhappy discovery " (p. 10), and one of them, Mr Arthur Goadby, a trustee of the A.S.P.R. and also previously a believer in the genuineness of the " Walter " finger-prints, is the author of the second article in the *Bulletin* we are reviewing, which gives a short but very clear account of the matter under discussion (pp. 10-13).

[1] This gentleman preferred that his true name should not appear in Mr Dudley's statement for publication, but (see p. 2 of the *Bulletin*) made no objection to its being filed with the trustees of the A.S.P.R.

[2] I omit the tedious but important points in the examination and comparison of finger-prints.

In the meanwhile the American Society's research committee had received what Mr Goadby calls Mr Dudley's "certified and well-documented report" for publication in their *Journal*. They did not publish it, but in the number for July 1932 published "a Statement on behalf of the Research Committee." This statement, intended by the Committee as a reply to a document which they do not print, is regrettably vague and obscure, but the position seems to be as follows :

1. It is no longer suggested that the prints submitted by Mr Dudley as Mr *Kerwin's* were not in fact such.

2. It is contended that the "Walter" right thumb impression with which Mr Dudley compares a *Kerwin* right thumbprint, is a positive, the *Kerwin* print being, of course, a negative, and that therefore the supposed identity fails. The Research Committee, however, of the American Society, had hitherto classified this impression as a negative.

3. It is contended that the "Walter" left thumb impression put in evidence by Mr Dudley was "unique," other impressions of "Walter's" left thumb not showing any resemblance to the *Kerwin* left thumb-print. "Walter" has in fact only claimed to have made four impressions of his left thumb (impressions of his right being much more numerous). Three of these were made at one sitting, on August 23, 1927. Of these Mr Dudley put in evidence one which had long been accepted as authentic by the American Society's officials. Now, however, that its authenticity was disputed it was obviously important to compare it with one of the other two impressions made at that sitting and afterwards given to sitters. It is with this point that Mr Carrington deals in the third paper included in the *Bulletin*. Mr Carrington, our readers may be reminded, was the member of the *Scientific American* Committee who to a certain degree dissented from the unfavourable verdict of his colleagues concerning *Margery's* phenomena.

One of the sitters who had received a wax impression on August 23, 1927, was a Mr Hutchinson of Cincinnati, who was supposed since to have died. Fortunately Mr Carrington found that he was not only alive, but had carefully preserved the wax impression, and this he forwarded to Mr Carrington. When examined it was found to agree exactly with the impression put in evidence by Mr Dudley, so that the suggestion put forward by the Research Committee that the latter was unique or unauthentic appears groundless.

The Committee conclude their statement by saying that "despite any discussion that may be indulged in by others in the meantime they will make no further statement in regard thereto until the investigation [which they are making] is completed and all the facts covered in an adequate scientific report." So we need not expect

an answer till some moment when it seems to them convenient to send it.

Mr Carrington ends his article with the sentence (p. 17), " . . . for six years, ' Walter ' has persistently claimed these as *his own thumb* prints, whereas painstaking investigation has shown them to belong to a living man—and the very man who supplied *Margery* with the original Kerr, showed her how to make thumb prints in it, and gave her three-dimensional prints of his own thumbs." I do not know what Mr Carrington's authority for the whole of this sentence is, but it agrees well with the following in Mr Dudley's article (p. 2) : " On March 14th the enlarged photographs were also shown to the man whose ridge patterns had been duplicated in wax. It is doubtful if anyone could have been more surprised. Quite naturally, he was somewhat perturbed on learning that approximate replicas of his right thumb print had been well-distributed over the world as the prints of a ghost's thumb. . . . In response to a question, he stated that he had made his prints in wax (presumably of his thumbs) for Margery, and in reply to a further question as to what had been done with them, suggested : ' You had better ask Margery what she did with them.' Margery, while admitting that such prints had been made, asserted that she had never had them."

It is obvious that if *Margery* ever had uncontrolled possession for a short time of these prints she might have made from them casts of plaster or other suitable material which would serve as " Walter's " thumbs, from which again wax models might be made *ad infinitum*.

It will be said here perhaps that adequate measures are always taken at the sittings to prevent *Margery* having the free use of her hands, and that without this no manipulation of the wax could be done by her. This may be so at some times and not at others, or it may never be so. An observation made by Dr Woolley and Mrs Brackenbury in our own S.P.R. *séance*-room (*Proceedings*, xxxix 358) is of importance here. In December 1929 Dr and Mrs Crandon (*Margery*) visited England and borrowed our *séance*-room for demonstration experiments in the *Margery* mediumship. Dr Woolley and Mrs Brackenbury were invited to attend as observers. The procedure in connection with the inquiry, arranged of course by Dr Crandon, was understood to be the same as that employed in the sittings which usually take place at Boston. It consists in the main in the attachment of the wrists and ankles of the medium to the arms and legs of the chair in which she sits by a number of turns of adhesive tape. I need not here go into the further details given in the article in our *Proceedings*, as the writers of it agree with Dr Crandon " that his method does secure the wrists and ankles firmly to the chair so that no movement is allowed to the lower ends of the forearms beyond what is allowed through the skin

# REPORT OF AN INVESTIGATION INTO SPIRIT-PHOTOGRAPHY.[1]

By Fred Barlow and Major W. Rampling-Rose.

## I. By Fred Barlow.

To the investigator spirit-photography offers certain advantages over most types of psychic phenomena in that one can rule out telepathic and subconscious theories and get to grips right away with the question as to whether these photographic effects are genuine or whether they are fraudulently produced. On the other hand, there is at least one very distinct disadvantage in that for an essential part of the experiment a dark room is necessary, so that if one is up against deception it is more difficult to detect. An additional disadvantage is that before arriving at the final results, the photographic plates registering those results have to go through so many different processes—in and out of boxes, in and out of dark slides, in and out of the camera, in and out of solutions and so on, and at every single step there is a loophole for fraud. Such being the case, even an experienced photographer may be easily deceived, and the majority of sitters are at the mercy of an unscrupulous medium, although they may consider they are sitting under test conditions.

I find myself in a somewhat unenviable position. As many readers of this paper will know, I was at one time a very strenuous advocate for what I thought was the reality and genuineness of supernormal photography. After taking part in scores of experiments and after the expenditure of a great deal of time and thought I had reached the conclusion that there were such things as genuine psychic photographs, and I felt it my duty to defend supernormal photography and the mediums on every possible occasion.

To-day the position is altered. Instead of defending spirit-photography I have cause to criticise it very adversely, and this, I much regret to say, will bring me into conflict with many good friends of the past. I cannot be accused of lack of experience or of having reached a hasty conclusion, and I want to mention very briefly the causes that have led to this change in my views.

About nine years ago a new spirit-photographer came into being. His name was George Moss. After securing some remarkable

[1] Read at a Private Meeting of the Society, 30 November 1932.

results at Manchester, his reputation became such that the British College of Psychic Science felt justified in providing him with permanent accommodation on their premises. Everything went along very well; no suspicions were aroused, and it was claimed that the best evidence of his genuineness was that afforded by the very large number of recognised extraneous likenesses that appeared on his photographic plates. I wish to emphasise this point. You will find many cases detailed in the College journal *Psychic Science* in 1925, and it was contended that the percentage of recognised likenesses obtained by Moss was higher than that obtained at Crewe or through the mediumship of Mrs Deane. I had a sitting at the College with Moss and secured what was apparently a supernormal result. Everything appeared to be all right. The only snag was that Moss claimed that it was necessary for him to have the sensitive plates beforehand for "magnetisation". So far as one could tell at the time we came to use the plates, the packets had not been interfered with.

Some photographic mediums claim that it is necessary for them to have the photographic plates in their possession some days before using them, in order that they may become impregnated with their aura or magnetism—hence the expression "magnetisation". It will be seen that this practice lends itself to trickery on the part of a fraudulent medium.

Through the courtesy of Mr Hewat Mackenzie I was able eventually to arrange for Moss to pay a visit to Birmingham for experimental purposes. Again everything seemed to go along all right. Moss was of a friendly disposition and appeared open and anxious to co-operate in the investigation of these phenomena.

We tried numerous experiments with ordinary cameras and with a cinema camera, but in no instance were we successful unless we were using plates previously "magnetised" by Moss. Immediately upon his return to London I began very carefully to examine his results. The outer coverings of the boxes of plates we had used had been kept on one side. In opening the packets I had cut them down the centre so that I could examine them carefully at my leisure. A careful examination of the plate-wrappings showed that these had been very skilfully opened and re-sealed. All those negatives on which extraneous faces appeared had the edge of the plate abraded. On those plates that showed no results there was no rough edge. I examined at the Psychic College a large number of negatives produced by Moss, with the same result. The object of the roughened edge of the plate will be obvious. It served as a guide in inserting the plate in the slide the right way up, so that the "spirit" should not appear on the photograph upside down.

Moss was taxed with fraud, and after attempting to bluff it out

he fully confessed.[2] That was the end of his career as a medium. He made one mistake in roughing the edges of his plates. If he had not done this in every case, he might probably have got away with it and have had a successful career as a photographic sensitive.

It was about this time (June 1925) that certain information was divulged to me in regard to Hope, which, coming immediately after the Moss episode, caused me very considerably to modify my views on the genuineness of psychic photography. I do not feel I ought at this juncture to publish any detailed statement, as the friend who gave me this information is now dead. I can only say that my informant, who was a professing spiritualist with considerable experience in all aspects of psychic phenomena, observed certain very suspicious circumstances at some sittings with Hope conducted by my friend on his own premises. I have given to the officials of the S.P.R. a full statement of what I learnt, together with a letter from my friend's wife, confirming the fact of his discoveries.

You will readily understand that this information caused me some concern, but I decided to continue my investigations quietly with the Crewe circle in the hope of being able to obtain further definite personal proof one way or the other.

Through the S.P.R. I was very fortunate in having as a colleague, in some later experiments, Major Rampling-Rose, whom I already knew as an expert in photographic matters. So as not to prejudice Major Rose in any way I told him nothing of the suspicions aroused in my mind by my friend's revelations. Major Rose will explain our reasons for concluding that we have not obtained a single genuine result during our joint experiments at Crewe. On the contrary, the evidence suggests that all the results we have obtained are of a fraudulent nature, and the views of Major Rose and myself on this matter are in absolute agreement.

Our paper will deal principally with the Crewe circle because they are by far the most noted mediums for these phenomena and they have been practising for more than 25 years. I do not know why it should be called the Crewe circle, for it simply boils down to one individual—Mr William Hope. Billy Hope, as he is called, is an impulsive little man of about 70. I had always been on very friendly terms with him up to the time of telling him quite candidly our conclusions and offering him an opportunity of proving that he *could* produce a genuine result. Needless to say, he did not take this opportunity. Hope appears to be that psychological curiosity—a man with a dual personality. On the one side of his character there is the alert and witty north-country man of genial disposition—a simple salvationist who would be considered the last person in the world to deceive. On

[2] Cp. *Journ. S.P.R.* (1926), xxiii. 71-3.

the other side appears the bogus medium who uses his prayers and psalm-singing as a cloak to cover his guilty operations.

There is a Mrs Buxton associated with Hope in this work. Usually the sittings at Crewe take place in her home, as Hope has no convenience for this at his house. My personal view is that Mrs Buxton firmly believes that Hope is genuine, and that nothing will shake that belief.

It is unnecessary in this paper to give an historical survey of the early days of spirit photography. This has already been done in a very efficient manner by Mrs Henry Sidgwick in her paper published in vol. vii of *Proceedings* (1891). Speaking generally, there have been many accusations of fraud—some of which have been admitted by the mediums, who, however, have still carried on their work after the confession.

I am going to refer to the supposed supernormal results as " extras "—this is a non-committal word which I do not like, but it is the name invariably applied by Mr Hope. Curiously enough, it is of American origin, and is applied to fake faces superimposed on a photograph or film.

There is no doubt that the whole fabric of the evidence for the reality of psychic photography is based on the claim that on many occasions sitters who were quite unknown to the mediums have obtained " extras " of dead friends or relatives which could not possibly have been prepared in advance. This claim I myself once made, and if it could be substantiated the supporters of the reality of psychic photography would be in an impregnable position.

Recognised likenesses *have* been produced, but in every single case I have investigated, where there is no doubt as to the likeness, the " extra " has been an exact copy of some existing photograph or painting. The proportion of cases in which the identification of the " extra " is certain is very small—perhaps one in a thousand—but even such a small percentage, or even one in ten thousand, *if obtained under conditions precluding fraud*, would be sufficient to establish the genuineness of psychic photography. In no instance that I have investigated, where such definitely recognised " extras " have been obtained, have I been able completely to satisfy myself that the medium did not have an opportunity of faking the picture beforehand.

Take my own case—the number of times I have been photographed by mediums for spirit photography and have secured " extras " runs well into four figures. On two occasions only have I obtained a result which I considered I could recognise. Of these two occasions the first was when I thought I was fortunate enough to secure through Mrs Deane a likeness of my father. This " extra " I still consider bears a remarkable likeness to my father, but I must

PLATE I



FIG. 1.—The veiled figure photograph taken at Crewe by W. Hope as described in text. This was a previously prepared plate, and the evidence is to be found in the rebate of the lightly printed photograph which plainly shows the double exposure.

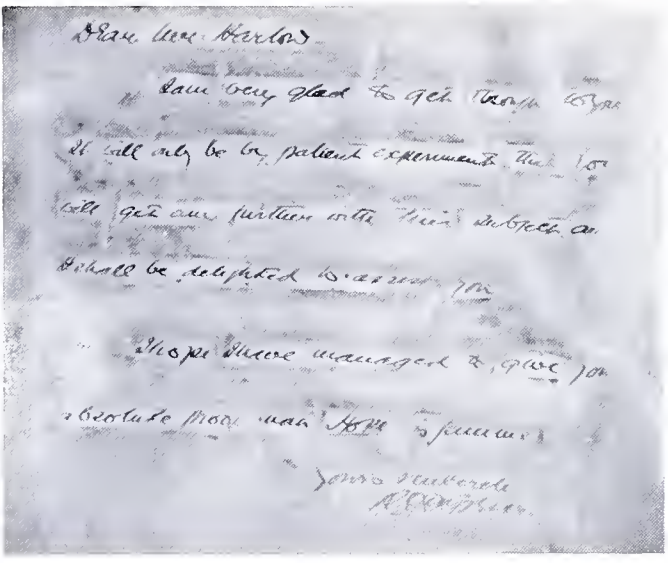




Fig. 2.—The lower picture is the Crawford photograph obtained by several sitters from Belfast during a visit to the Crewe circle. There is no doubt that the handwriting is that of the late Dr Crawford, but it will be seen that the result has every appearance of having been produced by cutting out letters and forming them up to make sense. The top result illustrates this by means of a result in the handwriting of the late Major R. E. E. Spencer which Mr Barlow faked for him some time before his death from some of his letters to show how simply this could be done.

frankly admit now that it is an equally good likeness of other gentlemen I have known who closely resembled him. Moreover, the same "extra", identical in every detail, has been obtained by other sitters with Mrs Deane, such sitters being absolute strangers to myself or family and, for all I know, *they* may think it a likeness of a relative or friend of theirs.

The "extra" of my father which I obtained at Crewe is easily explained. When I got the result from Mrs Deane I was so pleased that I mounted the normal photograph alongside the supposed psychic likeness and scattered these broadcast. I am pretty confident that one of these went to Crewe, and in any case the photograph was published in *Light* on 20 August 1921. It was after that (on 7 October 1922) that I got the likeness of my father at Crewe.

Some sitters, of course, get recognised "extras" every time. The result satisfies them, but it would not satisfy an unprejudiced critic. The likeness is probably a little indistinct, as most "extras" are, and bears a resemblance to someone they may have known at some time or other. Into this vague resemblance they weave the equally vague likeness that exists in their memory, and in a very little while they do honestly consider the "extra" to be a perfect likeness. I think you will find that your memories of dead friends do not consist so much in remembering all their facial details as in a general recollection of their individual personalities. My experience with Moss and other fraudulent mediums has satisfied me that no scientific value can be placed on the vast majority of these claims for recognised "extras." Experimental fake extras of unknown people have been readily recognised as friend or relative of people to whom I have shown them.

Now we come to the question of the conditions under which these results have been obtained. As many readers know, I have been much favoured by the mediums and have been granted tests and experiments such as do not fall to the lot of the ordinary investigator. A careful reconsideration of all such tests, in view of what I know now, has satisfied me that I have *never* had one so-called test sitting where there was not some loop-hole for fraud.

I will mention a personal example by way of illustrating how easy it is to overlook some apparently minor but very vital point in these photographic experiments. On numerous occasions in the past I have referred to what I thought at the time was a perfect test. The Society for the Study of Supernormal Pictures, of which I was the Hon. Secretary, presented Hope with a new camera. Accompanied by two other members of the Society I took this camera to Crewe.

Hope allowed me to load the slides with my own plates and

to develop them afterwards. He was not in the dark room either for loading or developing, and certainly did not interfere with the camera in any way. On one out of four plates used "extras" appeared (see pages 48-9 and 83-4 of Sir Arthur Conan Doyle's *The Case for Spirit Photography*). There appeared to be no opportunity for trickery here, but after my experience with Moss, and the information that had been given to me in regard to Hope, I went through my various reports on sittings and in my account of this particular sitting, signed by myself and the two who accompanied me, I found that after I had loaded the slide, and taken it with me out of the dark room, Hope went into an alleged trance during which he was supposed to be controlled by his guide "Massa." "Massa" gave instructions that the medium should be given one of the loaded slides to keep in his left trouser pocket. It was the last slide used and one which contained the plate with the "extras."

It is perfectly clear to me now that Hope printed the images on the plate whilst the slide was in his possession. What I could not understand was how I could possibly have overlooked such opportunity for trickery. I certainly did not intentionally suppress this important point, and can only look upon it as a subconscious suppression caused by the "will to believe."

What happens in the ordinary way when a sitter goes to Crewe? He takes with him his own unopened packet of plates. After a short service, he goes into the dark room to load the slides. In ninety-nine cases out of a hundred Hope is in the dark room either for loading the slides before exposure in the camera, or unloading them before developing the plates—at some time or other he handles the loaded slide or the plates. He once told me that he considered this necessary as the power works "through his hands." The dark room is a very small pantry with a high narrow shelf for loading and developing, and the room is lit by a very feeble red light. During some part of the proceedings Hope handles the loaded slide and has ample opportunity to print an "extra" on the plate without being detected. Major Rose will describe some of these trick methods later. I incline to the view that most of Hope's "extras" are printed by him on the plate immediately after loading the slides. Invariably, during this period, he is in an excited and talkative condition.

At one time most of Hope's results appear to have been produced on plates prepared beforehand, and the deed was apparently done by substituting the plate or the loaded slide. After the sitting with Mr Price,[1] who used X-ray marked plates without Hope's knowledge, there was a marked change in the nature of the "extras" obtained at Crewe. Prior to that experiment the "extra" consisted

[1] Cp. *Journ. S.P.R.* (1922), xx. 271 ff.

of a veiled face often occupying the greater portion of the plate. Since Mr Price's exposure of Hope, substitution seems to have become too risky, and most of the results now show a small face identical in kind with what can be produced by flash-light apparatus.

Such flash-light apparatus can easily be palmed and used in the dark-room or pocket without fear of detection. The apparatus may vary in size from $\frac{1}{2}''$ to $2''$ in diameter and from about $\frac{1}{4}''$ in thickness. It consists of a small electric bulb with wires which are connected to a battery hidden about the person. In front of this electric bulb is placed a small positive face and it is only necessary to switch on the bulb for a second or so to print the positive on to the sensitive plate where, of course, it will develop as a negative image. One of the small types of flash lamps on the market can be used for this purpose, but a fraudulent medium could equip himself with something even smaller and so more easily concealed.

During the joint experiments of Major Rose and myself with Hope, on the only occasion when we gave him the opportunity of substituting the plate, we got one of these veiled faces (see Fig. 1), but on every other occasion when we got a result this was such as could be produced by a "switch," as the flashlight apparatus is called. Where trickery was rendered absolutely impossible we got no result.

Now let us turn our attention to psychographs. Psychograph is the name applied to a written message on the photographic plate, possibly in the hand-writing of the deceased person from whom it is supposed to come. What better proof of survival could we have than this, if only we could be absolutely sure about it? Curiously enough I have never obtained a psychograph, although I have made many attempts to get one. It may be that Hope thought it too risky to attempt this with an experienced sitter. At the same time, some sitters have secured messages on the plate in the hand-writing of Archdeacon Colley, Mr William Walker, Miss Scatcherd, Dr Crawford, Sir Arthur Conan Doyle, etc.

I know of no occasion where Hope has produced a message in facsimile hand-writing from any persons with whom he had not had correspondence during their life time. For instance, Hope had many letters from Miss Scatcherd. It is a simple matter to select passages from such letters, cut them out, join them up and photograph them. Supposing one did do this, what would happen? Unless it had been done with very great care we should see the scissor markings. It would be necessary to cover each section carefully with cotton wool or similar material and, where he was stuck for a word or a few words to make sense, such a fraudulent medium would have to fill it in, in as close an imitation as he could make of the hand-writing he was trying to copy. This seems to be exactly the case with Hope's psychographs (see Fig. 2).

These psychographs are of somewhat rare occurrence and apart from the actual hand-writing there is little enough in them of evidential value. A psychograph once prepared, the next step is to photograph it and then substitute the plate. Actually the result can be obtained without substituting the plate. It is possible by the use of the previously prepared transparency to get a psychograph on a plate specially marked in advance, but it is simpler to do the substitution trick.

In all good faith, we are told time and time again that "Hope never touched the plates," but where an "extra" is obtained there is *always* some short period of control by the medium, which is often entirely unnoticed, but is quite sufficient to allow of the trick being done. I have already indicated how easily one may overlook some apparently minor but essential part of the experiment.

If the thing is genuine, it should be possible to get that perfect test which would definitely settle the matter, but there are always some "conditions," and it is these "conditions" that render the test of no value. For example, on a number of occasions Hope has been asked to submit himself for examination after an "extra" has been obtained, but I have never known him to agree to this on the spot. On one occasion he did pretend to agree; it was during an experiment with a journalist named Moseley. After securing an "extra" Moseley, who noticed a suspicious bulge in Hope's pocket, asked Hope to let him search him. Miss Stead supported this very reasonable request, but Hope very indignantly refused and cleared out of the room. In a short time he returned and said, in effect, to Moseley, "You can search me now." [1]

I have had many letters from Hope, and there is scarcely a letter in which he does not say, "I cannot give you any tests." The following, for example, is from a letter received in July 1931: "If there is a man in the world I would do anything for it is Mr Barlow but I have finished test work for all so whenever you do come don't bring plates and tell these good people the same for I find them and do the work myself. Please take me at my word for I mean it."

If Hope is genuine, why should he write in that strain to one who was his active supporter? Of course, I did not take his remarks too seriously. I tried to get a test at every sitting, but Hope always appeared to take very good care to make some stipulation which would render fraud possible. These conditions seemed so harmless at the time that I considered them of no importance, but eventually it was brought home to me that they were apparently essential to the success of the experiment by providing the necessary opportunity for trickery.

[1] See *John Bull*, 18 April 1931.





FIG. 3.—In the experiment with Mrs Deane indicated by these illustrations, a small stereoscopic camera was used simultaneously with an ordinary camera. An "extra" appeared on only one of the plates used, thus showing that such "extras" are not objective as it is often alleged that they are.




FIG. 4.—On these three photographs, bearing "extras" obtained through Mrs Deane, have been mounted the sources from which the "extras" have obviously been taken.

To get back to the study of psychographs. Although *autographed* messages all show " scissors and paste " effects, those psychographs in copper-plate writing show no such effects. I have very carefully examined most of the results in copper-plate script obtained by Hope and in every case they bear a marked resemblance to Hope's ordinary handwriting—far more carefully done, and, of course, disguised, but I do not hesitate to assert that the two writings are identical.

Apart from any other evidence, these psychographs in themselves provide internal evidence which would be sufficient to obtain a verdict against him in a court of law. The language is Hope's and they contain mistakes in spelling and grammar such as he is in the habit of making.

For example, I have a psychograph in which the word " present " is spelt " presant." Both before and after the production of this psychograph I have letters from Hope in which the word " present " is mis-spelt in the same manner. In another of Hope's psychographs the word " beginning " is spelt with two g's and the prefix " physio " is wrongly used instead of the prefix " psycho." I have several letters of Hope's in which " psychograph " is spelt " physiograph." His photographic messages and his ordinary letters contain the same type of spelling and grammatical errors. Another psychograph I have commences, " We are sorry, very sorry . . ." I have also a letter from Hope in which the same phrase occurs, " I am sorry, very sorry . . ." Evidence such as this points very strongly to the fact that these psychographs emanated from the same person that wrote the letters.

I shall probably be asked, " What about the messages Hope gets on the plate in foreign languages ? " My reply to such a question is that such messages are very few and far between and are invariably in text-book phraseology such as anyone could produce. Moreover, the same message occasionally does service for more than one psychograph. In a very ordinary message in three languages in one of Hope's early productions there is a sentence in French which reads, " Je desire que vous usiez votre influence et la leur dans cette affaire." The same sentence, word for word, forms the substance of a psychograph obtained by Dr Haraldur Nielsson at Crewe some years later (12 August 1921), a copy of which Dr Nielsson sent to me.

There are so many aspects of this subject that to cover the ground properly would take many pages, and in deciding what not to include one is liable to become scrappy. But I propose now to mention a number of items which are of importance, although more or less disconnected, and to illustrate some of these items with actual specimens.

When using two or more cameras simultaneously I have never obtained an " extra " on more than one plate (see Fig. 3). I have experimented with thousands of plates but have never secured an " extra " unless the plate or the dark slide containing the plate has been *handled* by a photographic medium.

Many " extras " have been taken from newspapers or magazines. They are exact copies of printed publications and show stipple markings and scissor cuts (see Fig. 4). The same " extra " is occasionally used for different sitters and, what is more important still, the drapery is at times duplicated thread for thread with different faces stuck in the centre.

White cotton wool and drapery effects are often described as ectoplasm. As there is no question of an objective materialisation I do not see why in any circumstances this should be ectoplasm. It appears obvious that the cotton wool and drapery effects are simply used to disguise the cut-out edges of the " extra." In fact, a draped or cotton wool " extra " is to me an indication of trickery.

Many spirit photographs show background markings. For example, the " extra " is set up and photographed separately so that when the same plate is used with a sitter, background markings show through. Accidents sometimes happen in the production of these spirit images, and several of the negatives I obtained during one experiment show a very ordinary enamel washing-up bowl on the corner of a kitchen table beneath some very attractive " extras." This bowl was in full view when the first, fake, exposure was made, without the medium noticing it.

Lots of negatives obtained by Hope, before the Price experiment, clearly showed double exposure markings down the edges of the plate, and on some of these the film has been scraped away from the glass to remove this evidence of double exposure. What is meant by double exposure is that a plate is inserted in the slide and a face is then photographed on it. The same plate, with the face on it, is again inserted in the dark slide when it is used for photographing a sitter. Dark slides are made large enough to take the plates easily, with the result that no plate occupies identically the same position in the slide on each occasion. The plates are sheltered at the edges, by the slide rebates, from the light entering the camera, so that there is upon development a distinct line down the margins of the plate showing the unexposed portions. When the plate has been inserted twice in the dark slide these tell-tale markings are doubled and, of course, they are proof positive of double exposure.

The claim has been made that the Crewe Circle are not professional mediums because they do not charge a fee. Although they do not specify a particular fee, they have always accepted fees from myself and all other sitters I have known. They were, of course,

entitled to fees if genuine, but the sitter is also entitled to reasonable assurance that what he is getting *is* genuine.

People say that if Hope is a fraud he must be remarkably clever, but no great skill is required. A fake medium gets plenty of practice, and unlike a conjuror he has not got to bring off the trick at a given moment every time. The only risk he runs is that he might be seized and searched, but I have never heard of this being done.

In the Mariott-Douglas case, Mr Mariott, the magician, produced fake effects with Sir Arthur Conan Doyle and Mr James Douglas, without being discovered, under conditions far more stringent than those obtaining with Hope at a test on a previous occasion.[1]

I have made very little reference to Mrs Deane in these experiments. Through the courtesy of Miss Estelle Stead, Major Rose and myself were able to have a number of sittings with Mrs Deane at the Stead Bureau. Major Rose will refer to these results, but in fairness to Mrs Deane I wish to make reference to a result I obtained on the last occasion but one on which I sat with her. Unfortunately, on this occasion Major Rose had made a mistake in the date so I took the sitting alone with Mrs Deane. I was the first sitter on that day and, using a box of plates provided by Miss Stead, I secured a very clear " extra." I very carefully followed all the proceedings without detecting anything in the least degree suspicious on the part of Mrs Deane. After developing the plate I said to Mrs Deane quite frankly, " Look here, I have got an excellent result. Now I want to examine the whole of the place thoroughly." She raised no objection whatever, and I went through the whole of the small studio, top to bottom, through all the drawers and Mrs Deane's bag, and I searched Mrs Deane herself as well as I could. I could not discover the least trace of anything suspicious. At the end of the search Miss Stead happened to come into the studio. I told her what I had done.

The only loophole so far as I could see was that I had not used my own plates. I have not the least shadow of doubt as to the integrity of Miss Stead, but it may be argued that Mrs Deane had access to the plates and could have faked a result beforehand. It is perhaps unnecessary to add that I did not recognise the " extra " obtained. I very much regret to state also that this particular negative shows the double exposure markings to which I have already referred, so that the inference is obvious.

I should like to refer very briefly to some experiments conducted with Hope by Dr Higson, an expert chemist, on behalf of the British Photographic Research Association. The first report of the Association, dated 1 September 1920, signed by Dr Higson, suggested

[1] See *Journ. S.P.R.* (1920), xx. 219 ff., 259 ff.

that in at least one result the shutter of the dark slide had been partly withdrawn and the "extra" printed on this by normal means immediately after the slide had been loaded. The Association gave it as their considered opinion that all these alleged supernormal results were produced by a small flashlight apparatus, and their report goes on to say, "We have proved to our satisfaction that phenomena, exactly similar to those produced by Mr Hope can be produced on plates by purely normal means . . . without any great fear of detection."

Further experiments were made in which it was noted that Hope put the dark slide into his left pocket immediately after it had been loaded and kept his hand there.[1] This loaded slide was actually in Hope's possession for about a couple of minutes when Dr Higson succeeded in substituting another loaded slide in place of it, without Hope being any the wiser. The report proves that the loaded slide which had been in Hope's possession for only two minutes and which had never been inserted in a camera, contained a plate on which an "extra" had been printed by Hope by means of this flashlight apparatus. Naturally, Hope, who did not know of the substitution of the plate, expressed great surprise when no "extra" appeared on the plate on development. In the full report by Dr Higson and in subsequent correspondence from Dr T. Slater Price, the Director of Research, it is stated quite conclusively that they have no doubt whatever that Hope did fake the results by means of some simple form of flashlight apparatus.[2]

My experience has been such that no photographic effect would carry any weight with me again unless I could be absolutely sure that fraud was entirely ruled out of court. To get this confidence I am afraid I should have to be present at the experiment, because I have been told so often in the past that fraud was impossible, when a little cross-examination had proved that there was ample opportunity for trickery.

At the same time one could devise fraud-proof conditions even to the extent of allowing the medium to handle the plate, but it seems impossible to get a present-day medium to submit to such conditions.

I want to make it quite clear that I am not claiming that no photographic medium has ever produced a genuine "extra." What I do feel, however, is that the information Major Rose and myself are placing before you in this paper indicates a very unsatisfactory state of affairs in regard to this question of spirit photography. To carry conviction the evidence for what are claimed to

[1] See also p. 126 above.

[2] This report has not been published, but a copy of it, with correspondence relating to it, has been deposited at the Rooms of the Society.



(1)





(2)



(1)



(2)

FIG. 5.—Typical photographs of the flash-lamp method taken at Crewe by W. Hope. The two isolated faces are taken from the same negatives and printed darker to show the grain of copying from an old photograph.



FIG. 6.—Imitation flash-light "extras" produced under exactly the same conditions as those shown in Fig. 5.



FIG. 7.—The photographs taken by Mrs Deane and described in the text. Notice the pin-scratch on the top left hand corner of the right print. This is al

be genuine results would have to be far more definite than anything we have come across up to the present.

In concluding these remarks let me sum up the evidence against Hope.

1. There is the Price experiment which most definitely proved plate substitution.
2. There is the evidence of my friend, a well-known investigator, concerning the very suspicious circumstances he observed at sittings with Hope.
3. There is my considered statement to the effect that every definitely recognised "extra" I have seen of Hope's is a copy of a normal photograph, or such as could have been prepared from an ordinary photograph.
4. There is the definite evidence of double exposure on Hope's negatives.
5. There is the evidence showing that Hope's psychographs or photographic messages, *in themselves*, provide internal evidence of a very suspicious character.
6. There is the evidence of the British Photographic Research Association and their definite conclusion that Hope produces his effects by trickery.
7. There is the fact that in every so-called test sitting I have conducted, or have heard of, I know of no instance where Hope has got an "extra" which could not be produced in identical circumstances by normal means.
8. There is the evidence of our own common-sense which rejects these cut-out faces, block markings, magazine illustrations, cotton wool and muslin effects, and which tells us that these things are just as suspicious as they look.

### Postscript.

Before the publication of this paper, Hope, in anticipation of these criticisms, in a weekly Spiritualist paper attempted to give some account of our sittings, and of his (Hope's) subsequent visit to Major Rose at Chester. This account consists of a series of misstatements, so even if we had any doubts whatever about his genuineness they would have been removed, since naturally a person who does not adhere to the truth would not be above cheating when the opportunity occurs.

## II. By Major W. Rampling-Rose.

I should like first of all to pay a tribute to Mr Barlow for his moral courage in writing what he has written above.

My contribution will be largely technical. The pictures reproduced are those which were taken of Mr Barlow and myself—and on two occasions a third person was included in the picture.

I will deal with those taken at Crewe with Hope first. The plates and films which were used I brought from Chester myself, except on one occasion which I shall describe presently. The method of procedure was this: We met Hope at Mrs Buxton's house in Market Street, and we held a religious service (the four of us) in the front room, hands on table, plates, etc., in the middle. Then I carried the material into the dark-room (a cupboard or hidey hole under the stairs in the next room). Hope went in first, self next, then Mr Barlow. Mrs Buxton never came in—the reason being mainly physical, because when the three of us had crowded in, there was no room for anyone else, especially a stout person like Mrs Buxton. I undid the plates. Hope produced a wooden double dark slide—two plates were loaded into this, I initialled them, and out we all went into a sort of lean-to wash-house. The camera used was an old-fashioned Lancaster's Instantograph about forty years old—no cap or shutter on lens—exposure was made by the simple process of pulling up the shutter of the dark slide and pushing it down again when Hope thought the plate had received sufficient exposure. Meanwhile, Hope and Mrs Buxton held hands over the camera.

When the two plates were taken, we went back into the dark-room—Hope leading the way. I unloaded the dark slide, reloaded it with fresh plates, the exposures were made, and in all we generally took six (I carried the exposed plates in my pocket). These were then developed in the dark-room—three half-plate dishes were used and about three ounces of pyro soda developer was poured from dish to dish until the image was developed.

On three of the plates an "extra" would appear. The other three had only the photographs of ourselves. The "extra" usually appeared on every second plate exposed. These "extras" completely puzzled me on at least two occasions, and I really thought there was something supernormal after all. Mr Barlow wanted me to be unbiased in my opinion, and he himself appeared inclined to believe that the phenomena were genuine and supernormal. The religious atmosphere and the earnestness of the whole thing were most disarming. During the service, Hope always said an extempore prayer and used such words as "Vouchsafe, O Lord, a manifestation of thy Divine presence," etc., etc., so I can well understand how the casual visitor would be deceived. On reading over my notes which I made directly I got home, I find that I said, "The plates and slides were under observation all the time and yet extras appeared." Well, I was mistaken. I missed

out an obvious interval of a second or two, which was sufficient time for Hope to put the " extras " on the plate in a natural way. There are many ways of doing the same thing, and it is all a matter of simple conjuring of the sleight-of-hand variety.

[At this point Major Rose, when reading this paper to the Society, took an ordinary wooden double dark-slide, loaded with plates, and from under the lapel of his coat he took a small flashlamp, on the top of which was the positive image of a face. He showed how simple is was to open with the fingers the easy fitting shutter of the dark slide about an inch or so, and to place the flashlight in contact with the plate. Then he switched on the light momentarily and thus impressed an " extra " on the sensitive emulsion.]

It is the most natural thing in the world for the photographer, when he has exposed two plates, to invite the sitters to come with him into the dark-room and develop the plates or change them as the case may be, and it is then that the photographer (whilst leading the way into the dark-room and with his back to those who are following him) has such a good chance to put the " extra " on the plate as shown (see Figs. 5, 6).

Another way of doing the same thing with a flashlamp was under the focussing cloth when the dark slide was in position in the camera. Mr Barlow has such photographs, which show a slight fog patch where the daylight has got under the cloth and affected the plate while the " extra " was being exposed. The photograph plainly shows how far the shutter was withdrawn. There is less risk of fogging the plate, however, if the photographer uses the flash-lamp when just entering the dark-room, taking care to keep the slide close to the body and expose the bottom plate.

Yet another way is to work the same trick with a dark-slide in the pocket, or when the plates are being marked by the sitter in the dark-room after they have been inserted in the dark-slide. I suggest that along these lines is the explanation how these " extras " were put on the plate.

There is, however, another method occasionally employed by Hope—namely plate substitution. This happened in only one case out of the dozen or more joint sittings we had at Crewe. Under the usual method of procedure, there was little or no chance for Hope to substitute a prepared plate for one of mine. One day, however, when we were holding the usual service, Mr Barlow said, " Billy, why not use one of your own plates and see if we can get a veiled figure." After some further persuasion, Hope left the room, and in due course, returned with a double dark-slide loaded with two plates.

Referring to my notes on this occasion, I find the following, " The reason why B. pressed Hope to use his own plates was (as

he told me afterwards) that in such cases a draped figure generally appeared. Evidently, therefore, these prepared plates are kept ready for visitors." Well, sure enough a draped figure did appear on one of the plates (see Fig. 1).

I want to draw attention to these points: The face is cut out from some printed matter—the fine dots of the screen can be plainly seen. The pattern of the drapery is visible too, and the grain indicates either cheese cloth or butter muslin. If anyone still thinks that this is supernormal, I call their special attention to the margin, where will be seen undoubted evidence of double exposure.

Hope did not want me to take this plate away with me. All previous results I had taken away with me without his raising his objection, but not this time. However, I promised to return it in two days, together with an enlargement and a lantern slide. This I did. I also took several contact prints from it for my own satisfaction and study. The one partly shown here is very lightly printed, so as to show the double rebate as can plainly be seen.

Some fortnight afterwards, Hope wrote to Mr Barlow and said that he had not received the photographs as promised. I said that I had certainly sent them, but as I had not put my name and address on them, I could do nothing.

Some time after this, a lady from Chester went to Crewe. Hope showed her this photograph, saying it was my mother, and that I was a doctor (as a matter of fact I studied medicine when young). The lady told Hope who I really was, and this knowledge, coupled with the fact of some correspondence with Mr Barlow, brought Hope to Chester. He turned up at my works this summer (1932), and at our interview he mentioned this photograph and said to me, "You know very well it's a spirit photograph of your dear Mother." I laughed, and told him that my Mother was alive. She is, by the way, as vigorous as a woman of 40, and although over 80, her sight and hearing are as good as ever. She is, perhaps, more outspoken than she used to be. I showed her this result and told her about it, and how it was supposed to be a spirit photograph of herself. She said a few words, forcible and to the point. I smile now whenever I think of them.

Note, however, that Hope *did* receive the photographs I sent to him: otherwise he could not have shown them to the lady. I told Hope when he was in my office that I had enough evidence (if it was a murder case) to convict him. Amongst other things said by him was this, "If you will say the word, I will never take another photograph again." My reply was that his future actions had nothing whatever to do with me, and I did not want to control them.

He offered to come over and give me a sitting in my works, but



FIG. 8.—An enlargement of the "extra" seen in Fig. 7. Note the characteristic cotton wool effect.



FIG. 9.—An enlarged result obtained with Mrs Deane (Mr Barlow sitting alone). Note the fogged top of plate, the cotton wool surround, and the double margin, showing that the plate has been exposed twice, once to put the "extra" on before the ordinary exposure was made.

I refused unless Mr Barlow was present. In any case, it was quite evident that all the results we obtained at Crewe were fraudulent, so it was really not worth while wasting further time.

In addition to these experiments with Hope, I also tried to get results on roll films, filmpacks, and plates that were left in the box, and which had not been put into Hope's slides. I took all this exposed and unexposed sensitive material back to my works, and had them developed there—not specially—but in the ordinary way, and in no case was there anything abnormal.

More than that, Mr Warrick, who believes both in Hope and Mrs Deane, took the trouble to send over one of his travellers (also a believer) to Crewe with a special fitment for Hope's camera containing a half-dozen plates. These Hope exposed in the ordinary course, and the traveller arrived in Chester with the undeveloped results. He was very earnest and emphatic in his assertions that Hope had had no access to the plates, and that they had never been in Hope's darkroom. Again nothing abnormal appeared.

So much for Hope, and now for Mrs Deane. The same religious atmosphere, except that the prayer was the Lord's Prayer, and not an extempore one. We sang a hymn chosen from a book. We paid several visits, and *together* only obtained two results in which a face appeared. Markings in other cases frequently happened. I believe these to be of a chemical origin, and anyone could obtain similar markings by purposely rubbing the emulsion with a finger on which was an alkali of sorts. There is a distinct evidence of fluid marks. We can dismiss these and come to the faces (see Figs. 7-8).

Here we have undoubted and certain proof of the substitution of a previously prepared plate. I have printed both these plates on one piece of paper, giving the same exposure and, of course, both sides developed, etc., together. I desire to make the following points :

1. The two plates were supposed to be the same make (Wellington Anti-Screen).

2. They both received the same exposure (31 secs.) and the light conditions were identical.

3. Both plates were marked with a pin point drawn across the corner—but only one scratch shows.

Mrs Deane asked somewhat anxiously whilst I was unwrapping the plates in her dark-room, " These plates are not marked, are they ? " I said, " No," and that was true at the time, but as I handed them to her one by one I scratched across the corner of each with a pin.

4. They were developed together in the same dish for the same length of time.

5. They were fixed together.

6. The resulting negatives are very different, as can be seen, because obviously the background of the " extra " one has received more exposure than the other.

7. Hence the faces are " flatter."

8. The marginal rebate of the " extra " plate plainly indicates two exposures.

9. The speed of the plate is different, as also is the density curve.

10. It is fogged at the top. This happened in many of Mrs Deane's negatives that I have seen on which " extras " appeared. There is a very simple explanation for this which I will not go into.

Fig. 8 is an enlargement of the " extra " on Fig. 7, and I want to draw your attention to the cotton-wool effect. Many of Mrs Deane's effects that I have seen are like this.

In Fig. 9, which was taken when Mr Barlow was by himself, as he has already explained, you will notice the following points: cotton wool, fogged top, and double rebate, and there is the same evidence here as in the preceding one of the use of a previously prepared plate.

In conclusion, I should like to add a personal note: For more than thirty years I have been engaged in the photographic trade, and during this time my work has been to track down defects (a sort of detective, really), and to invent or devise methods to overcome them.

I am always in touch with experts on matters photographic, and my yearly output in business runs into millions of photographs.

I have taken photographs in almost every part of the world, and during the war I had four years' aerial photographic experience.

I mention these facts to emphasise and underline the following statement:

I do not remember ever seeing a single abnormal photograph of all those which have passed through my hands that could not be explained by purely natural means. If anyone doubts the fraudulent nature of all the results and can find a reasonable supernormal explanation, I shall be glad to hear it.

It will not be profitable to discuss results that others have obtained, and in any case, it is only by making a series of experiments that a satisfactory conclusion can be arrived at. Photography is still a very mysterious thing to the large majority of people and the ways of faking results are endless, even in the hands of those who have only an elementary knowledge of it.

# A CONSIDERATION OF A SERIES OF PROXY SITTINGS.[1]

By the Rev. C. Drayton Thomas.

Readers of Miss Nea Walker's book, *The Bridge*, will be familiar with proxy sittings. They take us one step further in the study of trance phenomena. During recent years I have sat with Mrs Osborne Leonard on many occasions when her Control, Feda, has given information of an evidential kind for persons who were not present and who were unknown to the medium. Some of these I knew, some I had met but once, of others I knew no more than was to be gathered from their letter of appeal for help. These applicants for a message from deceased friends represented many types of mind, varying degrees of education, and diverse social positions. Those they desired to hear from ranged from little children to aged people. In perusing my records I find failures, several striking successes, and indeed a rather bewildering variety of results. This is interesting on any hypothesis of what actually took place; for the conditions were, so far as can be judged, identical for medium, Control and sitter. I was not personally interested beyond a desire to help people who were in sorrow, and to discover indications of what was happening behind the scenes.

It may have been an advantage that I am a convinced Spiritualist; for it enabled me to act my part with sincerity both during the sitting and when preparing for it at home. Yet I remained all the time, as I hope and believe, a cool-headed psychical researcher, always alert for possibilities of information leaking into the experiment by normal channels and anxious to judge with precision the value of each message.

It will naturally be suggested that no persons were likely to make this kind of appeal unless they were inclined to believe in the possibility of communication from the other world, and that, therefore, they would be predisposed to accept the result with a somewhat indiscriminating readiness, if not with so great a will-to-believe as would render their supposed verifications valueless.

To guard against this I have made a point of ascertaining from the applicants why they considered such and such items to be evidential. They have supplied me with the requisite information, so that the statement made during the sitting can be paired with the relevant facts. With records thus completed I have obtained the kind assistance of Mrs W. H. Salter and of Mr H. F. Saltmarsh

[1] Read at a Private Meeting of the Society, 30 September 1931.

## CHART OF CASES

This Chart of twenty-four proxy cases is so arranged as to present substituted for personal names in deference to the wish of a minority placed in the order of merit agreed upon by those who undertook

| *Prima facie* Evidence of Identity. | Date of Sitting. | Case. | Age and Sex of Communicator. | Relatives expecting or hoping for Message ? | Relatives known to Sitter ? | Deceased known to Sitter ? |
|---|---|---|---|---|---|---|
| Good. | Feb. 1917 | A | Man 24. | No. | Yes. | Yes. |
| | Feb. 1929 | B | Man elderly. | No. | Yes. | No. |
| | March 1922 | C | Boy 8. | Yes. | Yes. | No. |
| | April 1931 | D | Girl 19. | Yes. | No. | No. |
| Fair or better than fair. | July 1931 | E | School boy. | No. | Yes. | No. |
| | Feb. 1921 | F | Man 20-25. | Yes. | No. | No. |
| | Jan. 1930 | G | Boy $16\frac{1}{2}$. | Yes. | No. | No. |
| | Oct. 1927 | H | Man undergraduate. | Yes. | No. | No. |
| Poor or better than poor. | March 1930 | J | Man 20-25. | No. | Yes. | No. |
| | Jan. 1928 | K | Lady elderly. | Yes. | No. | No. |
| | April 1930 | L | Lady 23. | Yes. | Yes. | No. |
| | March 1929 | M | School boy. | Yes. | No. | No. |
| | Aug. 1930 | N | Lady mid-age. | Yes. | No. | No. |
| | April 1929 | P | Man 47. | Yes. | No. | No. |
| | Sept. 1922 | Q | Lady elderly. | Yes. | Yes. | No. |
| Inconclusive or failures. | May 1928 | R | Lady mid-age. | Yes. | No. | No. |
| | March 1929 | S | Lady young married. | Yes. | Yes. | No. |
| | April 1929 | T | Girl $8\frac{1}{2}$. | Yes. | No. | No. |
| | Dec. 1930 | U | Girl 7. | Yes. | Yes. | No. |
| | Jan. 1928 | V | Lady 53. | Yes. | Yes. | No. |
| | March 1931 | W | Lady mid-age. | Yes. | No. | No. |
| | Oct. 1929 | X | Man elderly. | Yes. | Yes. | Yes. |
| | Dec. 1930 | Y | Senior school boy. | Yes. | No. | No. |
| | Jan. 1929 | Z | Lady elderly. | Yes. | Yes. | Yes. |

TO BE DISCUSSED.

at a glance the points in which they differed. Letters have been that the family name should not appear in print. The cases are the work of valuation.

| How Sitter made request for Message. | By whom the Subject was broached at the Sitting. | Communicator said to be Absent or Present. | By whom Messages were said to be given to Feda. |
|---|---|---|---|
| Mentally. | Feda. | Present. | Himself. |
| Mentally. | Sitter. | Present. | Etta (my sister). |
| Mentally. | Feda. | Usually absent. | Etta. |
| Asked previously. | Feda. | Present. | My father. |
| Asked previously. | Feda. | Present. | Etta. |
| Volunteered by my father and Etta. | Feda. | Present. | Etta controlling and Himself. |
| Mentally. | Sitter. | Present. | Etta and Himself. |
| Mentally. | Feda. | Present. | Himself. |
| Mentally. | Feda. | Present. | Himself. |
| Mentally. | Sitter. | Present. | Herself. |
| Asked previously. | Feda. | Present. | Etta. |
| Mentally. | Feda. | Absent. | By "H" a previous communicator. |
| Mentally. | Feda. | Present. | Herself. |
| Mentally. | Feda. | Present. | Himself. |
| Asked previously. | Sitter. | Usually absent. | Part herself. Part by my father. |
| Mentally. | Sitter. | Present. | Herself. |
| Asked previously. | Feda. | Absent. | Etta. |
| Asked previously. | Feda. | Present. | Herself and by my father. |
| Asked previously. | Feda. | Present. | Herself. |
| Mentally. | Feda. | Present. | Herself. |
| Asked previously. | Feda. | Present at one of two sittings. | Herself and by my father. |
| Asked previously. | Feda. | Present. | Himself. |
| Asked previously. | Sitter. | Present. | Himself. |
| Asked previously. | Feda. | Present. | Etta. |

and his friend Mr H. Mallet. These have studied the records and assigned to each its value from an evidential point of view. I am indebted to the above for their kindness in valuing the whole series, and to other of our members for studying a lesser number and giving their opinion as to evidential values.

The examiners were in fairly close agreement and classify the cases thus :

| | |
|---|---|
| Good *prima facie* evidence of identity - - - - | 4 |
| Fair *prima facie* evidence of identity - - - - | 4 |
| Poor to fair *prima facie* evidence of identity - - | 7 |
| Inconclusive or failures - - - - - - | 9 |

In this arrangement no case has been given the benefit of a doubt. Where, for example, a case has been classed as " good " by two examiners and " fair " by the third, it has been placed among the " fair," on the principle that it is preferable to under-estimate and thereby make the argument based upon these cases more sure.

The above values indicate that, in these proxy sittings, we have material worth discussing. Since several attempts failed completely we find the two extremes of success and failure, and there are intermediate cases making a gradation of results passing from failure at one end to success at the other.

The chart on pp. 140, 141 shows at a glance the relative conditions to which allusion will be made in discussing the significance of twenty-four proxy sittings. As will be shown later, the variation in conditions led to no conclusion : this in itself is a point of some importance.

Some idea of the types of evidence given may be obtained from the following examples. Commencing with the 4th, the poorest, we take others from the 3rd and 2nd, and finally from the 1st class.

### Class IV

*Case " W."*

After receiving notes of this sitting, the applicant sent for my inspection the photograph of an oil painting, representing his father, an elderly German aristocrat, attired in a costume which would strike English eyes as peculiar. This was especially so of the headgear. I do not recollect having seen anything quite like it.

The accompanying letter said : " The original portrait hangs in a room in my sister's house. The picture is a painting representing my father, the peculiar cap is a Spanish *boina*. Nearly all the things in that room are connected with my late wife : she occupied the room for some months in 1928."

I now quote the paragraph in the proxy sitting to which the above would seem to refer :

*Feda.* There is a room with a picture of a man with a peculiar

cap. The man in the picture is elderly and seems to be in an altogether unusual costume which is expressed particularly by the headgear. In this room are several things connected with the lady who has passed over.

*Items correct:*

1. In room containing articles connected with the applicant's wife,
2. is picture of elderly man,
3. in unusual costume,
4. and a peculiar cap.

*Case "Y."*

I was subsequently informed that this schoolboy had, five months before his death, spent a holiday in Switzerland with his head master. This holiday was spoilt by an accident in which the boy sprained his ankle and was obliged to spend several days in the châlet instead of making excursions with his companions.

The father had insured his son's life. On the boy's death this money was devoted to his memorial in their church. The Christmas after his death all the family were together in the old home with the exception of a married daughter and her husband. As the date of this sitting was Christmas Eve, the family gathering must have already assembled.

*Feda.* He was a boy full of life, but he had something a few months before he passed over which annoyed him, because it happened at a time when he wanted very much to do something, and that impressed it on his mind. I don't get much link between that and his passing; I get the feeling of a place he was fond of. It is all up and down, you could not walk very far along the roads without having to go up hill or down. He was there. It was not his home, he was doing something there, I get a name "S" connected with the place, it is not a short name, he tries to give me an impression of it as if there were a lot of letters in it.

There was a sheet of paper with printing on it which seemed to refer to money, or money's worth, I felt you could hand this paper over and get some money for it, it is a numbered paper. It is something he had here in his earth life and did not use, anyhow, it belonged to him, it was for him and he had not intended using it for some time. His people felt they would like to use it for some special purpose.

He says, I shall be with those who are going to be together at Christmas, but they will be thinking about two other people who cannot be with them.

*Items correct:*

1. Annoying accident a few months before his death.
2. He was in "S" (longish place-name) uphill and down.

3. There was a numbered paper referring to him for which money could be obtained.
4. His people wished to use this money for a special purpose.
5. Two absentees from the family Christmas gathering.

CLASS III.

*Case "J."*

This communicator was one of four children who, when quite small, had each received from an aunt in Australia an Australian sixpenny piece. When the communicator emigrated to Australia, his sixpence was added to his father's coin collection and forgotten.

While at school the Communicator had among his treasured possessions a puzzle money box. At the time of my sitting this was in England, in a case, still unpacked since a recent change of family residence. Some weeks after the sitting I was shown this box. I failed to open it, and then noticed the relevancy of the phrase used by Feda, "pushing it to see if it would come open"; for in the process of opening this box it is necessary to push one part against another part. It was not, as Feda thought, made of metal, but of hard dark wood.

*Feda.* "Sixpence . . . sixpence" (the word was twice whispered softly). Such a silly little thing, he feels he has to apologise for naming it, but he thinks they found a sixpence belonging to him in an unexpected place. They knew it was his sixpence. He thinks they will remember about it because it was rather out of the ordinary.

Tell them they found a funny little box but did not know how to open it, it puzzled them. He is amused about it, it is a most awfully difficult thing to open—knocking it and pushing it to see if it would come open. It is something he had a good while before he passed over, not a new thing.

As the parents did not trace the reference to a sixpence, I reported at my next sitting that this point was a failure. My father replied that the Communicator had been very definite about it, and therefore suggested that the parents would probably remember later, as the boy seemed so certain. This expression of confidence is interesting in view of the fact that although the parents assured me that they had no knowledge of any special sixpence, yet some weeks later I received a letter from them saying that it was found, and when I called on them they told me the above facts.

*Items correct:*

1. Parents have a special sixpence which belonged to Communicator.
2. And a puzzle box he possessed long ago,
3. which must be "pushed" to open.

*Case "Q."*

*Feda.* There may have been something the matter with her head or mind. Your father has seen her and she kept expressing regret, he must even term it sorrow and regret. He would say quite definitely that her mind was in a very peculiar condition. She says she was aware of that herself without realising the danger. He keeps repeating, "Not accountable for actions. I will say that quite definitely." She kept saying to him, "What would her husband think?"

She spoke of Enid. The lady has relatives known to her husband who lived abroad.

I was later informed by the husband that for some time before passing, the Communicator had a troublesome chronic condition of the arteries; also a degree of mental failure which led to erratic behaviour. Also that a niece to whom she was much attached was named Enid: and that a stepsister and family reside in India.

*Items correct:*

1. Mental failure for some time before passing.
2. Enid.
3. Relatives living abroad.

CLASS II.

*Case "H."*

This Communicator's father, a vicar, resided two miles from a northern town, C——. For some years there had been talk about a proposed enlarging of the vicarage; the final decision to enlarge was reached twelve months before the Communicator's death, although commencement was postponed on account of illness.

*Feda.* He gives Feda the feeling that a house or place he knew very well, and of which he would be thinking when on earth, was not quite in the town but on the outskirts. It was near the town. He builds a letter "C" for near where he lived.

A little before he passed his people had been talking about building or erecting something in which they all were interested.

The Communicator was killed while returning to his university by motor cycle. It had been originally planned that he should return on the Saturday afternoon, but at the last moment he received an invitation to a tennis party on that day, and after some doubt and discussion it was decided that his departure should be postponed until the Sunday morning. This postponement has been a matter of regret ever since; for, had the journey been taken on Saturday, as originally planned, the collision which killed him would not have occurred.

*Feda.* He wishes to tell his parents that he had made an alteration in the time of going and that that caused him to be just at the spot where the accident happened.

*Items correct :*

1. Lived near town C——.
2. Interested in building which was talked of.
3. Alteration in time of starting led to death.

*Case " E."*

*Feda.* There is something that his mother has been looking at and handling, it is a round metal disc with a hole in it, something he used to use and play with. I can't see what it is for. I should imagine it is really some loose part of something he had been fond of and that he would have been using and playing with up to a short time before he passed over.

The mother of this boy writes that after his death she took out of his coat pocket a metal disc with a hole in it.

*Feda.* He wants to say that he was entrusted, that he was rather pleased with himself because he was entrusted with locking something up, entrusted with keys in a rather peculiar way. It is something he was rather proud of and was taught and allowed to do.

" We always trusted him to lock up the flat and to meet us for a jaunt in town, and he always ' held the fort ' when we could not take him with us. Locking up carefully and seeing to everything. He was very proud of that."

*Items correct :*

1. He played with a round metal disc with hole in it.
2. His mother handled this after his death.
3. He was trusted with keys and locking up.
4. He was proud of that.

### Class I.

*Case " C."*

Throughout this case, which spread over several sittings, my sister Etta gave the messages for and about a young boy, presumably too young to communicate direct. It emerged, in the course of the sittings, that he had always looked forward to the arrival of a weekly paper. It was the comic section of this paper which interested him. For test purposes, at my request, the parents put away copies of this paper and I eventually learned that they were placed in a linen box under the china cabinet where plates were kept.

*Feda.* About Willie's home . . . they have a paper there, one that they get weekly . . . a large " C " on the top of this paper. . . . It has pictures which Willie used to like looking at. Etta wants to suggest that copies should be kept so that she and Willie may try to get little tests from them. Willie, who is playing about while she speaks, remarks that the papers will be " put in a place where plates are."

Willie had lived in Regina, Canada, and went to a school called "Strathcona." Around the school swings there were railings which Willie often climbed against orders.

*Feda.* He seems to like some particular place where there was a kind of railing which he used to climb over; he ought not to have done this, but she understands that he certainly did and very often. A place quite close to where he lived, rather a long name S——, was one that he would know well and be fond of. It may have been a house or an estate, some place of that sort.

I learned later that Willie's mother often made backstone cakes, flat pieces of paste. Willie was particularly fond of these; his mother made them regularly for years.

*Feda.* "No hot cakes here," he says, but he does not want them. Etta understands there were some cakes which were eaten hot at his home. Do they make their own bread? because Willie described how on a certain day there was a good deal of baking going on. He was interested not in the loaves of bread but in the small flat pieces of paste, looking like bread mixture and arranged on flat sheets of tin . . . apparently it is something they do regularly.

Early in November 1922, Willie's father, accompanied by a friend, called at the Stock Yards to see some horses; while there the conversation turned on the cutting of ice, which is done on a large scale in that part of Canada, thousands of tons being cut and stored for the summer. The boy's father is an engineer.

*Feda.* Tell his father that Willie accompanied him on a journey, quite lately; a name "S" to do with the place, rather a long name. While there Willie went to look at some animals and was very interested in horses.

His father was talking about cutting operations, as if he were going to do cutting and trimming on a rather large scale.

A comparison of dates shows that this visit and conversation was but a few days before the particular sitting at which it was mentioned.

My sister Etta sometimes alluded to deceased relatives of Willie's mother, of whom apparently she had heard in the Beyond, or possibly met there. Among these she mentioned one, William, a connection of Emma's (Willie's mother), and I later learned that Emma's cousin, this William Jones, had passed over about four years previously. He was a sea-faring man, a marine engineer, frequently sailing from Cardiff and Barry. His ships used to go to northern Russia for grain. His wife was Isobel. His passing was sudden.

*Feda.* There is a William closely connected with Emma, connected not with Canada and not near London, but away in the provinces. Ships . . . ships . . . someone closely connected with

Emma who all his life was connected with ships. He passed over suddenly. He had when here connections with the north. One closely connected with him was called Isobel.

*Correct items :*

1. Weekly paper C——, with pictures interesting to the child.
2. Kept where plates are.
3. He climbed railings, against orders, at a place
4. S—— (long name) he was fond of.
5. Had small, flat, hot cakes on certain days.
6. Recent journey to " S "—where were horses,
7. and talk about cutting operations on large scale.
8. William, a relative of the boy's mother passed suddenly, and
9. was connected with ships and with the north,
10. and with Isobel.

This case included some fifty correct evidential items.

*Case " D."*

Among the evidential items given by this girl, who had died as the result of a motor accident, I select the following. It refers to the motor accident which was caused by swerving in order to avoid children who suddenly ran into the road from a cottage. She and her sister had been away for the night. Their intention of returning home on the Sunday was revised and they lunched with friends in another direction on Monday ; thus their originally planned route homeward was changed. A smaller detour occurred through an error by which they missed a loop road which would have avoided the village in which the accident happened.

The mother's letter runs : " The whole story, briefly, is this. . . . L and M were to spend Saturday night with friends. This plan was extended to staying over the Sunday night : first alteration in programme. They had this very Monday a luncheon engagement with friends near S——. To this already crowded programme they then added the fetching of their sister from the railway station in the early evening. Now the direct route would have been via B—— and not via S——, but alteration No. 2 entailed this latter route. Then at the loop avoiding C—— village, they mistook the rather confusing signpost and instead of taking the by-pass, as was their intention, they went on the old road through the village. Just before the two roads join again the children ran out. They were ' awkward obstacles.' It was the swerving to avoid them which caused the car to overturn."

*Feda.* She was going somewhere, a little journey, when she passed over, and making a detour, a change from the original intentions. I gather (said my father who was transmitting this) that there had

been one or two alterations in the programme that she was going to carry out just before her passing—and obstacles, awkward obstacles. This was the indirect cause of her death.

After the accident she lingered for several days, being nursed by her mother and an Austrian friend, attended by two Austrian maids. Two Swiss cousins had been staying with the family for some weeks previous to the accident.

*Feda.* She had just been with and thinking of foreign people, people from abroad. I understand that she had been thinking about those who spoke broken English or another tongue.

*Items correct :*

1. A detour on a little journey.
2. One or two alterations to the programme.
3. Awkward obstacles indirectly caused death.
4. With foreigners.

These examples lose in impressiveness by being presented apart from their context, and by being thus seen in isolation and not surrounded with a group of subsequently verified statements, as was the case with the majority. But our present purpose will be sufficiently served if they should satisfy the reader that statements were made, not easily attributable to chance, which were found to agree with facts.

Needless to add, I knew nothing of their relevancy, accuracy or likelihood, when recording them at the sitting. After sending a copy of my record, I had to wait the applicant's reply before learning whether anything was recognised.

I have not given examples from my two best cases, " A " and " B," and have included some from the poorest cases of the series.

Whence came the veridical information ? From the applicant, or from the deceased person we desired to hear from, and whom it will be convenient to term " the Communicator " ? Let us discuss each alternative, and firstly the probability or otherwise of the veridical information having had its source in the mind of the applicant.

Now the outstanding feature of this series is the wide variation of result extending as it does from total failure to unquestionable success. If there were telepathic contact between the applicant and the medium, why did it fail with one and succeed with another ?

### *The Telepathic Hypothesis.*

In trying to visualise this telepathic hypothesis, we may suppose either that the applicant's unconscious broadcasting is caught by the medium direct, or (which complicates the picture, but possibly adds to its interest) we may conceive that the applicant, having written to me, and so having me more or less in mind, subconsciously

supplies *me* with the information. Then, all unaware of the cargo that I carry, I attend the sitting and pass on the information to the medium, subconsciously of course. It is an intriguing picture, and vastly important if correct ; but is it true to fact ?

I return to the question which must run like a theme through this paper : Why should the results differ so widely ? If the medium finds information in my mental field, why does she fail to voice it in one case, and yet succeed in another ? It might, of course, be suggested that in the case of successes there was greater telepathic force when the applicant turned his thoughts to me, and that the failures occurred with applicants who were lacking the requisite degree of telepathic energy. Let us, therefore, ask, might variation in telepathic energy among the applicants account for the success of one and the failure of another ?

I cannot think that this is a satisfactory explanation. For, in scanning experiences of fifteen years with the same medium, I notice that a number of evidential messages have been given as if from people recently deceased, whose relatives had neither appealed to me nor expected to hear either from me or the departed.

Most of these messages contained information which had been unknown to me and which I later discovered to be correct.

An outstanding instance occurred on my first visit to Mrs Leonard, when a man who had fallen in the War six weeks previously gave a long and accurate list of identity items. This case " A " (see chart) is placed in the best class by each of the examiners ; items of information were given which had never been within my knowledge, and included descriptions of his last days which were confirmed by letters from his officers.

Although his parents were known to me, it is to be noted that they expected no message and were unaware that I was investigating mediumship. Their thoughts had not turned towards me in their sorrow. Yet this case is outstanding for its multiplicity of accurate detail.

As previously stated there have been similar successes in connection with deceased acquaintances of my own, in none of which had the relatives any reason to think especially of me or to expect information from the deceased through me. In short, there was no reason why their telepathic thought should supply me with information. Notwithstanding that, the evidential matter was good, including what was unknown to me as well as what was familiar.

Furthermore, I have had some complete failures when the applicant had not only definitely asked me to obtain messages, but had agreed, both by correspondence and also in interviews with me, to be thinking strongly of the deceased and to make mental request for a message to be given at my sitting—of the date and time of

which I informed him. I am thinking particularly of a doctor who desired a message from his wife. Not only did we fail, but we failed in repeated attempts. That does not look like telepathy from the applicant reaching my mind and passing thence to the medium, although there is a possibility that the doctor's strong desire may in some way have inhibited his subconscious activity. I admit the possibility because the conditions which facilitate telepathy between human minds are so elusive that little is known about them.

It is further to be remembered that in this and similar cases there was present in the applicant that strong emotional element which is generally believed to facilitate telepathy.

With the above failure of the doctor, who was certainly thinking of me and of my sitting with Mrs Leonard, compare the result in cases where the applicants were not informed that I proposed to make the attempt, where they did not know the dates of my sittings, and, if they knew Mrs Leonard by name, that would be the extent of their knowledge (see cases A, B, E, J).

Yet for these people I succeeded, while for the doctor I failed. It does not seem probable that telepathy from the applicants, had it been an active factor, was likely to have failed in the one case where all conditions seemed favourable and to have succeeded in the others where conditions, so far as one can judge, were weighted against success. However, it may be worth noting that this case of the doctor's is the only one in the series where the person asked for had died several years previously. Could this lapse of time have presented an additional difficulty ? We do not know.

Again, if telepathy from applicants were an active factor, it should have been facilitated in instances where I personally interviewed the applicant shortly before taking the proxy sitting. I had such interviews in several cases. Were those results at all superior ? They mostly failed. Had mental radiation, or telepathy, or thought transmission—call it what we may—been in action, one cannot but think it would at least have saved a majority from failure.

Although applicants usually hoped for or expected success, we find that some of the best cases were exceptions, while in all the failures there had been expectancy. This result seems to indicate that expectancy on the part of relatives was not a factor in success.

Let us proceed to the alternative hypothesis and suppose that the information passed telepathically from the applicant direct to Mrs Leonard. I put this question : Why, if that be so, do we find such wide difference in the results ?

Some of the most likely cases—(I mean cases likely to be specially successful if this telepathic hypothesis represents what actually takes place)—some of these most likely cases fail, while others much less likely achieve success. I think, for example, of a member of the

Society for Psychical Research who wrote to me, hoping for a communication from his wife. He had already written out certain particulars and sent them to the officials of this Society. In his letter to me he said, " The unusual nature of what took place, known only to a few friends and to the officials of the S.P.R., would, I think, make such an experiment a valuable one to try. The matter has been so much in my mind that, if I were the sitter, the explanation of telepathy would be hard to resist." I promised to try, and he had all the advantage I was able to offer him. Just before my sitting he wrote, " I will do my best between now and Friday along the lines you suggest to ask my wife to attend the sitting. It may be useful for you to know her Christian name, and I have accordingly enclosed it in a separate envelope, which you will open or not, as you think best."

I have quoted the above (Case " R ") to show that the conditions appeared to offer a fair opportunity for telepathy. The result was failure. The best he could say of it was, " It impressed me, as, though there are no striking pieces of evidence, yet the description of my wife's character, the reference to the chest and our station in life, and most of all the remark about being friendly with doctors, all seem to me to be close to the mark."

According to my standard of what constitutes success I class this result as much too meagre to rank as anything but failure. Why should it have failed when, on the telepathic hypothesis, everything seemed to favour success, including emotional urge, full information about the medium and the time of my sitting, as well as a belief in the possibility of communication ? Why did this case fail when certain others succeeded, cases in which such favouring conditions were absent, and where there was no link with me or with the medium, nothing save one letter of appeal which had reached me from a total stranger ?

No case in the series offered more scope for telepathy than that of " W." It was passed on to me by Miss Nea Walker after she had tried unsuccessfully with mediums. The husband, a German nobleman, was ardently desiring to hear from his recently deceased wife, and he readily agreed to do all I suggested with a view to informing her of the opportunity offered by my sittings. Many letters passed between us, one of which I read aloud to the medium before her trance. The man's earnestness and strong emotion were manifest, and yet two messages only were given in seven sittings. These were evidentially weak, and the result is placed low among failures. Distance could not have been the hindrance ; for in the successful cases " C " and " G " the applicants were in Canada.

Further, if the information goes from the applicant to the medium, how are we to explain the fact that the messages are expressed as

from the Communicator's natural point of view, and not from that of the applicants ? One could understand telepathy from the applicant emerging in the medium's mind as a list of disconnected facts, some relating to the deceased and many others having nothing to do with him ; but we find, on the contrary, in these messages, the warm, vital glow of one who speaks feelingly, as from the other side of death, to those left behind. I believe this point merits more consideration than it usually receives.

Very illuminating in this connection was a series of sittings in each of which I hoped to obtain from the recently deceased wife of a solicitor some messages for her husband (Case " Q "). They came. They were characteristic of her. They revealed facts, including names of relatives and their doings, all of which were unknown to me ; for I had never met the lady although knowing the husband. But he was not satisfied. I found that he was waiting for reference to one particular thing about which there had been some difference of opinion between his wife and himself. It was not mentioned. Finally I put a guarded question which the husband had prepared. He was not satisfied with the result. What he wanted to hear was not said. I could not pry into this old disagreement between husband and wife, but I did gather from his disappointment that, even in the Land Beyond, she kept her own opinion still. I may add, that finally I took him to sit with the medium. The result was the same ; there was no advance in the direction he desired. Nor did I see any indication that the Communicator did better evidentially in his presence than she had done with me alone.

We are for the moment inquiring whether telepathy from the applicants might explain the undoubted production of veridical information, and I have indicated some observed facts which seem to show that distant telepathy was not the operating cause.

In studying the successful proxy cases it is to be noted that their information is presented in a form markedly different from that with which one is familiar in cases of telepathy or even in what is termed " psychometry." For we find from these Communicators, not a mere succession of cold statements, nor catalogues of things or of actions, but, on the contrary, a something living. Their remarks are not at all suggestive of oddments extracted from a bundle of sloughed off earth memories, nor of contact with a fading " psychic trace," but a living personality is revealed. Someone is thinking about those once loved and loved still.

Dr Walter Prince has analysed such typical differences in a noteworthy paper. It is entitled " Certain characteristics of veridical mediumistic phenomena compared with those of phenomena generally conceded to be telepathic." It was read before the Copenhagen Congress of 1921. In that paper Dr Prince enumerates thirty dis-

tinetions between telepathie and mediumistie messages; some of these may be of slight importance in themselves, but others are impressive. We find at least a seore of eontrasts by which the two elasses of message may be eertainly distinguished. The whole of Dr Prinee's paper is worthy of eareful study; mueh of it is relevant to this diseussion, and I quote the following passages (see pp. 112-4 of the Report, *International Psychical Researeh Congress at Copenhagen*, 1921).

"In telepathy the great bulk of experimental and spontaneous data show that there is a pre-established rapport between reeipient and agent, either beeause eaeh knows that he is experimenting with the other or beeause of a strong sympathetie bond between them. Also, usually, although the testimony is not uniform on this point, suecess is aided by the two being near eaeh other. But the theory that the best and most evidential cases in Spiritist eommunieations are of the same nature, in that the medium derives her information from the living by telepathy, often requires that—(1) either from the medium's mind must go out something, not only to the sitter, but also, direetly or indireetly, to persons unknown to her and perhaps to the sitter likewise, irrespective of distanee, and bring baek information from various quarters and directions, seleetively adapted to the subjeet in hand. Or (2), that somehow telepathie waves must originate with these various persons in various places, at various distanees, whieh go to the mind of the medium and deftly fill up laeunae in the memoranda drawn from the sitter.

"We have remarked that the data indicate that the telepathie eorrespondenees if they are not due to eontemporaneous thoughts of the agent, seldom seem to go baek further than one day. But the telepathy required for sueh Spiritist cases as we have just alluded to must be even more transeendant than thus far pointed out. For, while one needful or convenient faet for a mediumistie eommunieation might, if there is means to do it, be procurable from Aunt Mary 50 miles away westward, another faet from Grandfather Brown 300 miles away eastward, another faet from a man living in the neighbourhood where father was born 1000 miles away southward, and still another faet from one of several persons somewhere in the world aequainted with an exeessively rare book in whieh it is reeorded, it eannot be supposed, espeeially as the ineident may be one of thirty years ago, that all these persons were either mentally engaged upon their several faets eontemporaneously with their rehearsal by the medium, or that they have all thought of them for months or years. Thus it must be admitted, we would have a telepathie maze in type, range and complexity far beyond anything indieated within the eirele of telepathy of whieh we have present knowledge."

So far Dr Prince. Resuming our search for the originating mind in the successful proxy cases, we may inquire whether there existed any valid reasons for anticipating that we should find that telepathy from applicants had been in play. It may be said that, on rare occasions, telepathic experiments between distant persons have succeeded in transmitting information, but it should be remembered that the few and meagre records of successful experiment in distant telepathy show merely that, occasionally, there have been transmitted mental pictures of objects, or a list of nouns with an occasional verb to help out the meaning, or some vague feeling whether of unrest or of satisfaction.

The transmission of sentences has been rare indeed, and I doubt whether in all the records of psychical research, telepathy has ever achieved anything comparable to the completeness and accuracy of the best mediumistic messages. *If the better of my proxy cases are the result of telepathy from the applicants, they certainly represent an achievement without parallel in known records of experimental telepathy.*

Compare them with Dr Coover's prolonged and multiplied experiments, totalling 14,900, with all variety of Agents, and the result a total failure. (See *Experiments in Psychical Research at Leland Stanford Junior University, California*, J. E. Coover, 1917.)

Recall the failure of the broadcasting experiment conducted by the Society for Psychical Research and the B.B.C., and, finally, of that long-continued and finely planned experiment which Mr S. G. Soal and his friends conducted recently for this Society. (See *Proc. S.P.R.*, April 1928 and April 1932.)

With such failures in mind we realise how great a contrast is presented by the flow of veridical information which the better of these proxy sittings afford. Most certainly there was some cause operating in the latter which was inoperative in all the former. It should be noticed also that, while the above-mentioned experiments failed, some at least among the proxy sittings achieved undoubted success under conditions which would seem far less promising; for the applicants did not know me, they did not know the medium, and there was little or nothing to assist them in directing their thought consciously or subconsciously. Few of them knew the day on which I proposed to make the attempt, some of them did not even know that I proposed to try. To have achieved the transmission of so much accurate information under these conditions is a triumph which surpasses, so far as I am aware, every extant record of telepathy at a distance. And *this superiority in proxy messages, for unknown people from unknown Communicators, not only exceeds the fragmentary success of conscious telepathic effort, but also, I believe, of the very best instances of spontaneous telepathy.*

I am, therefore, compelled to the conclusion that there is no evidence to show that telepathy from the applicants played any part in providing the information found in these proxy sittings.

It may be said, and quite truly, that little is known of the conditions under which thought-transmission can take place between persons separated by distance. Nor are we likely to extend our present knowledge until we succeed in effecting telepathic transmission under conditions which lend themselves to experiment. We cannot rest satisfied with proof of the fact, we need to discover its *modus operandi*. At present we have hypotheses, but not knowledge: indeed, so great is our ignorance that some serious students question whether telepathy happens apart from some degree of discarnate co-operation. They point out that the psychic energy of the transmitter, or the receptive sensibility of the receiver, may perhaps be heightened to effective point by the proximity of a discarnate Guide or Control; or, alternatively, that such discarnates may actually convey the impression or message which the recipients assume to have been telepathic. Without expressing an opinion upon this hypothesis, we may say that, so far as the study of recorded telepathic experiences takes us, it provides no data upon which our proxy successes can be attributed to thought-transmission from minds on earth.

### *Hypothesis of the Medium's Cryptesthesia (Richet), or Metagnomy (Osty).*

We must now ask whether the veridical information was obtained from the applicants by the medium. We have pictured the latter passively receiving information which arrived telepathically, but let us now think of her as reaching out, in some mental or psychic way, to search for appropriate facts.

The foregoing argument against the telepathic explanation may be used here also quite effectively.

Again we are faced by the wide difference in results, many cases fail, others achieve success. If the medium's own activity obtained the information, it should have been more uniformly successful. There were some complete failures just where success should, on this hypothesis, have been most likely, namely in those instances where I had interviewed the applicant shortly before the sitting. Such personal intercourse showed no superiority over the cases where no interview had taken place.

One can visualise this hypothetical working of the medium's faculty thus: it enables her to perceive that I hope for messages applicable to the deceased relative of the latest applicant: as I had

received a letter from that applicant his whereabouts can be discovered through me : the medium finds him, sets to work upon him, and apposite information is obtained. That is a series of suppositions placed like stepping stones over a stream. Can we safely trust them ?

Granting that successes might be thus hypothetically attributed to the medium's own unaided faculty, what are we to think of the many failures ? There were several bad failures in cases where the applicant and I had been particularly eager to ensure success by giving the most favourable conditions. In two instances I took the applicant's letter to the sitting. In another I went so far as to read aloud the letter of appeal immediately before the medium went into trance. Such procedure might be expected to stimulate any mediumistic faculty capable of procuring information ; yet those three cases failed completely.

On several occasions I changed the procedure by asking my regular Communicators, my father and my sister, to try and find the person named in an applicant's letter. This I did during a previous sitting. If, therefore, the medium herself obtained the required information, there would, in these instances, have been two weeks at least in which to do so, and one might have expected improved results. Here is what we find :

| | | | |
|---|---|---|---|
| Asked for at previous sitting : | Good to fair 2. | Poor 2. | Failure 7. |
| Not asked for : | Good to fair 6. | Poor 5. | Failure 2. |

The cases asked for mentally at home were more successful than those asked for verbally at a sitting, and the two weeks' interval failed to ensure success in the majority of the cases which had that advantage.

But was it an advantage ? I find no cause for thinking so ; and that makes a further point against the medium's own exploring faculty being the explanation of proxy messages.

If the medium herself could obtain information from a distant, and, to me, an unknown applicant, much more might she be expected to obtain information *from me* on those occasions when I was receiving messages from some deceased acquaintance of my own ; for, in such instances, my mind was stored with information which would afford material for highly veridical remarks. Fishing in my memory stores might be expected to produce an extraordinarily good catch under these conditions if such fishing really took place. It is, however, a rare event for communications from my own acquaintances to excel in veridical material that obtained in the best class of proxy sitting for complete strangers.

From this I argue, with some confidence, that the medium's own

faculty is not the factor to which we can attribute these proxy results. If my richly stored memory yielded so little when I was sitting in the medium's presence, is it likely that the minds of distant and unknown persons would yield as much ? And yet one or two of the proxy cases have not only equalled, but have surpassed in evidential richness the majority of communications received from my own deceased acquaintances.

A review of the whole series prompts the following question. How are we to explain the striking avoidance of all statements which would have been inappropriate to the required communicator ? I speak of the successful cases. Had the applicant been the source from which the information was sent out, or obtained, could the medium in some semi-omniscient fashion have discriminated between material which related to the deceased and other material which did not relate to that particular person ? It is indeed striking, to those who receive these messages, to find a selection of material which can be recognised as having been within the knowledge of the deceased, and an avoidance of everything that was not within his knowledge.

Imagine a control experiment thus : Say that I visit the applicant before the sitting and am shown over the house where the desired Communicator had lived. I notice, infer and guess. Then I proceed to write down some twelve to twenty items about the deceased which I consider likely to be correct. Doubtless I should make some good hits, but the question of interest is, would I have avoided grossly inappropriate statements ? It is most significant that in the better proxy messages there is absence of the inappropriate.

The proxy case " A " which heads the list was asked for mentally by me while at home on the day before my first sitting with Mrs Leonard. There was neither application nor expectation on the part of the relatives ; they did not even know that I was sitting with a medium. These non-application cases might be extended were I to include instances where recently deceased acquaintances of my own spoke at my sittings without being requested or expected by me : the initiative in such cases being entirely theirs.

In this connection it should be noted that several acquaintances whom I expected and hoped for have never manifested in my sittings. Clearly this looks like the action of personal choice on the part of the deceased. I have had no compelling power ; some came unasked, some responded to invitation, while others made no attempt.

Guided by the valuations shown in our chart we may look to see whether any of the following variations in procedure led to increased success.

The cases may be divided into groups :

1. In which I personally knew both applicant and Communicator ;
2. Where I had met the applicant before the sitting ;
3. Where both applicant and Communicator were unknown to me.

Successes and failures are found under each of these conditions.

4. Cases transmitted by my father for the Communicator ;
5. Those transmitted by my sister for the Communicator ;
6. Those transmitted by Communicator for himself.

Here again there are best and worst results under each condition.

7. Cases first introduced by Feda without a word from me ;
8. Cases where I simply inquired whether any visitors were present ;
9. Cases which I had asked for at some previous sitting.

Again we find best and worst results under each of these conditions. In short, *there is no indication that any of these variations influenced results*, as they should have done had the medium's unaided activity acquired the information.

In nine instances the first sitting seemed to call for a continuance of the attempt, either because it was specially good, or because, for the sake of the applicant, I was particularly wishful to succeed. In no case did the subsequent results differ in quality from the first ; the evidence may have been less or more in quantity, but the Communicator did not surpass the earlier attempt. Case " C " extended over eleven sittings and the standard of evidence was maintained throughout. These facts are significant and, in my opinion, are adequately accounted for by the hypothesis that each proxy case had its own Communicator.

*Does the sitter's link with applicants favour success ?*

Do we find that when I had some knowledge of the applicants there was more success than at other times ?

At first glance it might seem that acquaintance favoured good results ; for of the five best cases, I had, in two instances, been introduced, while in two others I knew the relatives intimately. On the other hand, consider the nine failures, " R " to " Z," in five of which I had met the applicant.

The twelve cases, " A " to " M," are equally divided between known and unknown. Apparently these numbers tell us nothing, and we are more likely to discover the answer to our question by studying individual cases. This we have already done when discussing the likelihood of telepathy from the applicant being an active factor in success.

Does the series show improvement as time went on ?

| Cases. | Class. | Number of Sittings. | Date of First Sitting. |
|---|---|---|---|
| A | I | 2 | Feb. 1917 |
| F | II | 2 | Feb. 1921 |
| C | I | 11 | Mareh 1922 |
| Q | III | 4 | Sept. 1922 |
| H | II | 1 | Oet. 1927 |
| V | IV | 1 | Jan. 1928 |
| K | III | 1 | Jan. 1928 |
| R | IV | 1 | May 1928 |
| Z | IV | 1 | Jan. 1929 |
| B | I | 2 | Feb. 1929 |
| M | III | 1 | Mareh 1929 |
| S | IV | 2 | Mareh 1929 |
| T | IV | 1 | April 1929 |
| P | III | 1 | April 1929 |
| X | IV | 1 | Oct. 1929 |
| G | II | 1 | Jan. 1930 |
| J | III | 1 | March 1930 |
| L | III | 1 | April 1930 |
| N | III | 2 | August 1930 |
| U | IV | 1 | Dee. 1930 |
| Y | IV | 1 | Dee. 1930 |
| W | IV | 2 | March 1931 |
| D | I | 2 | April 1931 |
| E | II | 1 | July 1931 |

It will be seen that sueeess and failure bear no relation to dates ; there was neither steady improvement nor gradual deterioration.

Surveying the entire series one discovers nothing to suggest that the medium herself obtained the veridial matter which was spoken through her lips. Neither telepathy passing to her, nor mental exploration exerted by her, ean be held to aceount for what happened. No effective link is diseoverable between medium and applieant. Where I personally knew the applieants the results as a whole were not superior, nor when I took with me to the sitting the letters of appeal, nor when I asked at a previous sitting for messages. None of these variations in approach showed any advantage in result, as probably they would have done had either telepathy or the medium's own faculty been the faetor in play.

Those who valued these sittings were alert to the possibility of clairvoyance by the medium, but instanees where physieal objeets or artieles were deseribed seem suffieiently offset by the numerous allusions to faets about which clairvoyance eould not have assisted the medium.

To sceptical minds it may seem that in arguing against other than

spiritistic explanation of the facts I have failed to prove a negative. They may suggest that causes at present unknown may have been in operation, for which I have not made allowance.

It would be helpful if such persons would outline some hypothesis which, *based on known facts*, might compete successfully with that which I have offered. It will obviously be futile to say that "telepathy explains," or that "Cryptesthesia can discover anything known to any human mind," or that "Metagnomic faculty is adequate to all demands." Such assertions are valueless unless those who make them can show in what manner they cover all the facts. It is as easy as vain to suggest that the subconscious activity of a medium can acquire apposite information from any particular person among the world's population who happens to possess it. On what foundation is such a theory based? Has the feat been done apart from spiritistic conditions? Is it certain that the information obtained was not brought by those who usually in such cases claim to bring it? Where is the force of suggestions resting "in air," as against the explanations of the messages themselves, fortified as they are by identity evidence in favour of the one person who, of all others, would be most likely to know?

Let the sceptic explain how it is that a proxy sitting can produce more exact information than has ever been attributable to telepathy between human minds, whether that telepathy was spontaneous or experimental. Should he reply that mediumistic telepathy is *sui generis* and its limits unknown, then one may inquire why it should be couched in terms befitting the desired Communicator (about whom the sitter knows nothing); why it should be expressed as from his particular point of view, and be harmonious with his earth memories while avoiding everything opposed thereto? Let it also be explained why this mediumistic telepathy, when emanating from one Communicator, consistently succeeds in being veridical, while from another it largely fails.

I do not propose to consider in detail hypotheses far fetched and fanciful, such as:

1. Memory-traces left behind by the deceased.
2. Akashic Records, the modern synonym for "the mind of God."
3. Some other super-mundane Being, angel or devil.

1. The memory-trace hypothesis is ruled out by the fact that the source of information usually gives *inter alia* facts relating to events in his family circle subsequent to his decease. One of my proxy communicators has been conspicuously persistent and successful in thus showing his people that he keeps himself *au courant* with the family happenings.

2. To attribute the evidential matter to Akashic Records, or to

the Mind of Deity, is to abandon the inquiry in sheer despair or intellectual laziness. For granting that there might be marvellous thought-impressions remaining upon ethereal fields of sensitivity surrounding earth, and without questioning the all-embracing memory of the Omniscient Being, we have no reason for guessing that the former, if interpreted, would take a personal form, or the latter a deceptive and impersonating presentation. That this *could not be*, one does not say, but that it is so, no one has the slightest ground for suggesting.

3. As to unknown super-mundane impersonators, we are similarly placed. Unless there be some definite reason for supposing such a source or sources, it is unnecessary to debate the point. Not unless we fail to discover some really probable origin for the information given in these proxy sittings should we be justified in leaving the problem unsolved; and to attribute it to the unknown and the unknowable is to relinquish the search.

The most probable source of the information will be the mind which is known to have been in possession of it. There are two such minds. One is the applicant, whom we have examined and acquitted of being an accomplice. The professed Communicator is the other.

*Did the veridical information come from the desired Communicator?*

It is impossible within the scope of this paper to discuss separately the evidence for identity given in the various sittings.

I have mentioned the rather unexpected and remarkable diversity in results. No one can study the sittings without realising that they were originated by intelligent mind. Why did that mind differ so greatly between one sitting and another? We have agreed to term the originating mind "the Communicator"; can we find any common feature in the several successful Communicators? Can we find any feature in which those who failed were alike?

A review of the whole series reveals wide difference in ability to conceive and express clear-cut ideas. One Communicator can do this, while another fails. It is exactly the difference which we observe among people around us in daily life.

When studying my growing collection of proxy material it presently became apparent that neither children nor aged persons had been particularly successful, but that the honours went to those who had passed over in early maturity. So far as I could ascertain these had all been well educated, intelligent and keen. Since most of the failures occurred with middle-aged or elderly persons, I had drawn the tentative conclusion that old age made success unlikely, perhaps on account of that fixity of mind and habit which often accompany increasing years.

Yet, if this were so, then an alert intellect, even if of advanced age might be expected to communicate as well or better than youth. This conclusion was later supported when a man of somewhat advanced age proved a particularly effective Communicator. His record is one of the best. It is case " B."

Throughout his earth life this man had been highly intellectual and he was, for many years, a leader of thought, and the editor of an important journal. This Communicator put through his intimate personal or pet name known only to his wife and himself as if he realised that such an unusual, indeed perfectly unique name, would be first-class evidence. Further, there has since been discovered among his published writings a reference to psychical research in which he stated that, in his opinion, the difficulty of proving personal identity could be overcome by the giving of an intimate personal name through a medium.

Consider another case, " H," which is valued at 125,000 chances to one ; in other words, were we to write off a series of items which we judge might fit the circumstances of the unknown deceased, then in 125,000 tries we might hope to find that just one of them was as apposite as this proxy sitting !

In several of my subsequent sittings with Mrs Leonard this Communicator gave evidential messages for his parents, and when they sat with Mrs Leonard at a later date he gave further and extensive evidence of his identity.

Eighteen months after first speaking at my proxy sitting he played the part of transmitter to Feda for a young public schoolboy, and while doing so managed to introduce a small identity test for his parents. He is called Rafe. I quote an extract from the sitting, showing how the proxy portion was introduced and the part played by Rafe therein.

*C. D. T.* No less than four people have written asking if I can get a message and I have been wondering whether we could obtain one for either of them this morning.

*Feda.* Rafe is here.

*C. D. T.* One of those whose mother hoped he would send a message is a young man probably very much like Rafe ; for the letter that his mother wrote was so like the one I received about Rafe two years ago. I wondered whether Rafe would know and would help this boy.

*Feda.* Rafe had been here all the time. He says, " I know who you mean, and I know what you mean."

*C. D. T.* But you don't know the boy, do you, Rafe ?

*Feda.* Yes, he says, I do ; that is what I want to explain. He says, I have only just got to know him.

As the sitting continued, a number of messages were given.

Suddenly Feda said, " Bird name. Rafe says the name of a bird is very important in his family. He wants you to make a note of this bird name."

Inquiries at Rafe's home elicited the fact that their old family nurse, much beloved by all through many years, was invariably called, by Rafe, either one of two names. It might be " Joey," a name taken from the well-known Parrot Bird that had featured largely in the comic paper he had loved as a child ; the other name was " Birdy." Here I quote verbatim from a letter : " It was always one of these two names he called her, up to the last time he ever saw her a few weeks before his death ; never anything else. Nurse was a tremendously valued friend of our family. We love her like one of ourselves, and Rafe always kissed her right up to the end, as he used to do when a baby. On his wreath nurse wrote, ' From Birdy.' "

The foregoing is a contribution towards proof of Rafe's identity. My next quotation from the same sitting shows Rafe as a mentality distinct from the boy for whom he was speaking, and also from Feda, who, as we shall notice, criticises him.

*Rafe*, still transmitting for the boy communicator, said, " His new shoes hurt him, they had been uncomfortable, and I think he had not been able to wear them. He has told me about his shoes and his hat. What the deuce does his mother want to know about his hat and shoes ? " Feda here sedately remarked, with reference to the day, " It is Good Friday, Rafe."

Rafe, ignoring her interruption, continued, " He kept on saying— ' Well, it is true, so you tell her.' But, you know, my mother would have wanted to know more, whether I was happy or whether I wanted to speak to her, and whether I wanted to send my love to her." Here I remarked that it was important to establish identity, and that the mother would require several homely touches before she could be satisfied that it was really her boy who had been speaking. Rafe replied, " I do agree with part of my brain, but it does seem ' piffling ' to the other part of my brain."

This Communicator, Rafe, showed himself to be exceptionally able in putting through his meaning to Feda ; also he gave evidence of identity which was good and extensive.

But why should this case excel so many of the others ? If the Communicator were the person he claims to be we have a satisfactory explanation ; for he was an Oxford undergraduate, very alive, and very mentally alert when cut off by sudden accident.

Consider another case which the valuers place in the highest class, that of " D."

Subsequent to my proxy sitting with Mrs Leonard, the mother visited Mrs Brittain several times. I have records of those sittings,

the best one of which Mr Saltmarsh kindly valued for me. For that Brittain sitting he gives a mark considerably less than that of the proxy sitting. Thus, although the mother was present at the Brittain sitting, it failed to achieve so high an evidential value as when I took the proxy sitting for a total stranger, and upon the strength of a single letter of appeal.

Further, in one of the Brittain sittings "D" remarked that they would find in her little camera three films as yet unexposed when she died. No one knew anything about it, but examination revealed the fact that three films remained unexposed. That is useful addition to the evidence given by the Communicator to prove that she was really the girl "D." Knowing nothing of that camera incident Mrs Salter had marked the proxy sitting, "Good prima facie case for identity of Communicator."

In order to make out a full case for the identity of these Communicators with the two deceased persons from whom their friends hoped to hear, it would, of course, be necessary to present much more detail. Sufficient has perhaps been given to indicate that the assumption of their identity fits the facts all round with a neatness, smoothness and a cogency which is not to be found in any alternative hypothesis.

There is, as previously mentioned, a conspicuous absence, in all the better cases, of any statement which would be inappropriate as coming from the deceased, but there is also the very significant fact that the messages and evidential items were uniformly in harmony with the personality, characteristics and memories which had been the Communicator's in earth-life. The one exception being that there was revealed in some cases an intimate knowledge of what had been happening in the old home since the Communicator's death. For illustration of this feature I take the following incident from the Rafe (Case "H") records.

Four months after my "H" proxy sitting, conversation with my usual communicators was interrupted by Feda's remark that Rafe was again present. Several messages were then given by him with the obvious intention of letting his parents know through me that he was able to keep in touch with them. Among these came the following: "Ask my mother if she has been thinking of a pillow? I got her thought about a pillow as if it were in some way connected with me."

In replying to my letter the mother wrote, "When he passed I took the pillow he had slept on till the day he left and have since slept on it myself. When we left home some weeks ago I carefully placed it in his Oxford trunk so that no one else should use it. Since returning I have often thought of taking it out, but postponed doing so, as opening his trunk and seeing all his belongings would break

me down. However, at the beginning of last week I felt I would be brave and take it into use again. I did so and have been sleeping on it since."

The date of this reference to the pillow was given some six days after the mother had taken it into use again ; it was my first sitting after the event. That it was more than chance coincidence is shown by the facts, (1) that although this was my 209th sitting with Mrs Leonard it was the first time that a pillow had been mentioned ; (2) this reference to a pillow was accompanied by three other descriptions, each perfectly correct, of things recently attracting the notice of his parents. Needless to say I was entirely ignorant of these incidents.

Should it be argued that the very fact of an inclusion of present-day doings in the household of the applicant proves that the information could not have come from the ostensible Communicator, I am prepared to dispute such a conclusion. For in the long years during which I have been conversing with my father and with my sister, through Mrs Leonard's mediumship, they have given me scores of ingeniously devised proofs that they are able to ascertain such information. Indeed they have devised an ingenious method by which they inform me of things not within my knowledge, or that of anyone else, which yet prove to be accurate. I refer especially to the so-called newspaper test experiments.

Here, then, is my answer to the question, Why so much diversity in these proxy results ? It is the natural outcome of their being given by different Communicators.

In searching for the cause of this diversity in result it has been necessary to consider the possibility of its being accounted for by differences in the applicants, or variations of condition between one sitting and another. In regard to the applicants I recognised the possibility that some might be lax and others severe in estimating the relevancy of the messages, and so far as possible I guarded against this by obtaining detailed reasons for the acceptance of any items as correct. This material has been available to those who assisted me in comparing and valuing the records.

As to variation in the condition of my sittings from time to time, it may of course be said, strictly speaking, that no one remains exactly the same physically and mentally from day to day, and that slight changes in Mrs Leonard or myself may have affected some sittings favourably and others adversely. Yet the general level of excellence in my sittings has rarely varied, and during the period over which proxy messages extend there has been no noticeable change. Furthermore, it is significant that where a Communicator failed at first attempt there has never been a marked success when a second attempt was made. While, on the other hand, four Com-

municators whose first messages receive a high mark from the examiners of these records, gave excellent evidence on subsequent occasions.

The wide contrasts observed in the evidential value of these proxy messages would be accounted for by supposing that the persons who originated them were dissimilar in mental endowments and training, some being clear thinkers and adaptable, while others were not. To those who are prepared to admit the possibility of human survival and communication, I ask, Is it not natural that some should have greater aptitude than others for the difficult and delicate operation of transmitting their thoughts through an intermediary, and of making suitable selection of evidential matter? We know how widely aptitude for selection and expression of ideas is found to vary in mankind. Some can select with finer judgment and can express themselves with greater precision; this being so on earth, one is not surprised to find indications of it in communications from the discarnate. And further, few of us can have failed to notice how widely people differ in their regard for relatives. Not all feel the same urge to set at rest the minds of friends who may be anxious about their welfare or desirous of hearing from them. Such differences may quite naturally persist in the life after death, some being very desirous of communicating, others much less so.

In this diversity of mental ability I find a cause for the wide difference shown in my series of proxy sittings, a difference ranging from complete failure to clear-cut success. Everything looks as if actual Communicators had been present, and that they varied in ability to make successful use of the opportunity.

*Psychic Suitability.*

It would appear that the Communicator's mental ability during life is not sufficient by itself to ensure clarity and accuracy in communicating: for in the list of failures, it is noticeable that the three lowest of all, viz. 'X," "Y" and "Z," ought to have been successful had the possession of intelligence been the one necessity. "X" was elderly, but he was a King's Counsel. "Y" was an alert public schoolboy, and "Z" a conspicuously intelligent lady.

Each of these succeeded in putting through a few indications of identity, but their average of success was spoilt by the amount of unrecognised material. I believe that in each of these cases I was in touch with the person desired: their failures I cannot explain save by supposing that their messages were blurred in transmission.

Experience has gradually led me to the opinion that, just as all sitters do not suit all mediums, so all Communicators do not suit all Controls. There may well be some subtle disharmony of disposition which hinders psychic intercourse. Do we not sometimes,

when conversing with our fellows in daily life, experience a sense of distance which resists all our efforts to overcome it ?

The superiority of some Communicators over others is remarked on by Mrs Sidgwick when referring to one of Mrs Leonard's sittings (see *Proc. S.P.R.* (1921), xxxi. " An Examination of Book Tests ") : " There seems, so far as we can judge from eight sittings, to have been a proportion of success considerably above the average in the book-tests received by her " (p. 265).

And in *Proc. S.P.R.* (1923), xxxii, 612-3, the Editor comments upon the same subject : " Some Communicators appear to have a much greater success in carrying out book-tests than others. . . . If chance were the only factor in the Leonard results, there would be no reason why one Communicator should have more success than another. . . . Tests given in association with one supposed Communicator show a much higher percentage of success than those given in association with another."

It is certainly striking to find in proxy sittings a repetition of this significant difference in result; proxy messages, like book-tests, are more evidentially successful with some Communicators than with others.

On page 265 of the above paper Mrs Sidgwick remarks : " The fact . . . that each sitter has his or her special Communicator and that for book-test purposes they form an inseparable pair prevents our being able to judge whether a higher average of success . . . is due to qualities in the Communicator, or the sitter, or the combination of the two."

In the proxy sittings now under consideration this difficulty is removed ; for in every instance the sitter was the same. I think it may, therefore, be assumed, with some confidence, that the high average of success in several of my cases results from their originating with Communicators who were better able than others to overcome the difficulties incident to the task.

These difficulties were twofold, first the selection of evidential material and secondly its transmission. My constant Communicators, who are my father and sister, would appear to give a certain amount of assistance in the transmission ; sometimes, indeed, one or other of them gives the messages to Feda, despite the fact that the desired Communicator is said to be present. They explain that in such cases they considered that there was much more likelihood of the messages being accurately transmitted if given by them than if the novice should attempt it. Meanwhile the presence of the latter gives them some assistance in recollecting the agreed-upon messages and evidence. That such an aid might be useful is not difficult to believe ; since the amount of detail put through is frequently more than one would cheerfully volunteer to remember accurately without some sort of assistance.

It sometimes happened that a Communicator who, while not wholly failing, was far from achieving a satisfactory result, yet managed to put through one or two items of evidence which rather redeemed the performance. It was the kind of thing which suggested that the hoped-for Communicator may very well have been present, even in those sittings which failed completely, and perhaps doing his best under difficulties which he could not surmount.

*Concerning the difficulties of Communication.*

Why do we find vagueness and confusion alternate, in some Communicators, with excellent evidence ? Why do we find the omission of what one would have expected, and occasionally one glaring inaccuracy in the midst of a long and otherwise accurate description ? These are questions which apply to mediumistic communications in general, but are especially pertinent to our discussion of proxy cases in which we can rule out at least two of the suggested explanations. We can, I think, safely take for granted that (1) in proxy sittings there is no telepathy from the sitter, and (2) no other means (psychometric, clairvoyant, community of sensation, etc.) whereby the information is provided by the sitter. Thus we need not discuss the hypothesis that vagueness and omissions are to be attributed to a medium's imperfect perception of what is in the sitter's memory or conscious thought.

The uniform testimony of my Communicators is that they are not at their best when entering the conditions essential to the mediumistic transmission of their thought. Those who are capable of nice distinctions aver that the difficulty relates to their surroundings and not essentially to themselves. Their favourite illustration is that of the diver : when under water in his diving suit the man is limited by his conditions, although remaining perfectly himself. All he achieves must be done while he is fettered by the very apparatus which makes his stay in the waters possible. He handles articles but clumsily through his thick fabric covering ; he walks heavily with weighted soles, his vision obscured by helmet and the dim underwater gloom. The illustration may be still more apposite if we picture the latest deep-water diving apparatus.

The Italian salvage ship, *Artiglio*, in 1932 recovered treasure from the bullion room of the sunken P. and O. liner *Egypt*, which lay 130 yards down on the floor of the Bay of Biscay. Divers could work only in favourable weather. They were lowered in heavy steel shells or cases provided with windows 12 inches thick to withstand the immense pressure of the deep water. They could do little more than peer into the gloom and telephone directions to their comrades for moving them up and down, back or forward; for the placing of explosive charges, and, later, of the grabs by which the treasure

was lifted. Their efforts to reach a favourable position from which to enter the wreck, or to place explosive charges upon it, were often frustrated for hours at a time by the force of the ever shifting currents.

With this illustration in mind we may note what was said by Rafe (Case "H"), who gives the impression of being an acute observer.

*Rafe.* If sitters had better memories they could help us a great deal. To begin with they might often help us to sift out, in these rather difficult conditions, many things that, without meaning to, we make rather a muddle of. It would help us, in a way I find it rather difficult to explain, if people would say that we spoke of so-and-so last time, but that this and that were not quite right. We might then sort out our impression in this condition.

*C. D. T.* You find the conditions of a sitting difficult ?

*Rafe.* I find it difficult sometimes to know if I am giving the details correctly. I think I have something to say, but while I am getting my facts ready, I often forget which I have already given. I am not quite sure, and I may have a little difficulty in getting it again. But if someone would remind me and tell me something about it which would not spoil the evidence in any way, that would be of very great assistance.

*C. D. T.* Now, as a medical student with some knowledge of psychology, how do you explain this bewilderment that comes over people when they communicate ? I take it that you do not feel it in your own sphere. What is the cause of it ?

*Rafe.* I do not think it is anything in themselves. I think it is that they are, what you might call, at sea. It is a physical condition, as I understand it. You might put it in this way : a man on a platform—I am speaking of the earth now—feels and speaks all right. The same man with the same qualities goes up in a balloon, or on the top of a mountain, or in an aeroplane, to a certain altitude where the conditions of the atmosphere, which are physical conditions, affect him mentally. They so affect him that probably he will have difficulty in thinking ; I have heard of such cases where people could not think. Then again, what is an anaesthetic ? Something that interferes with your thinking apparatus. It is a physical thing again. Yet, what does it do to a man ? The same man who was previously quite clear headed is now prevented from thinking clearly. There is something which is, in a way, analogous in the physical condition or atmosphere of the sitting which affects our consciouness. Your Father terms it " the power."

*C. D. T.* Do you never get any such feeling in your own sphere ?

*Rafe.* Oh dear, no.

That some Communicators could not overcome the obstacles and

so avail themselves of the opportunity afforded by the proxy sitting was, I think, neatly shown when I took applicants to sit with Mrs Leonard. I did this with the three cases, "V," "Q" and "L," because these Communicators had more or less failed, and I still hoped we might achieve success. I was also wishful to discover whether the Communicator would be able to do better when the applicant was present.

In considering the results I was led to the conclusion that the presence of the applicant at the sitting made but slight difference to the quality of communication received. The material was usually more, but not better! My impression was that, in each case, the Communicator felt additional interest in the occasion, but was unable to make his achievement equal his intention.

Where the failures were complete I may have been unsuccessful in my attempt to attract the attention of the required persons, and if, in such a case, I asked my father or my sister to help, they may have failed to find the right person.

It must be remembered that I had but little clue to give; a mere name is not much guide when seeking a person in a far-stretching land.

There is, in the opinion of my Communicators, a real possibility of their bringing the wrong person. When introducing case "D," one of the best, doubt was expressed as to whether they had brought the one for whom I hoped.

During my years of study with Mrs Leonard, I have given close attention to everything calculated to throw light upon the processes which lead up to the spoken message. Always the sitting proceeds exactly as if Feda, the Control, were receiving information from another person and doing her best under difficulties to catch the meaning clearly and then pass it on through the medium's vocal organism.

She often stops to say, "What? I have not got that!" or she will say, "Wait, I lost something then, come a little nearer." At times she seems to be catching the speaker's actual words, at other times it is as though she caught only an idea, but an idea which is progressively clarified point by point till all is plain.

When she cannot catch words, or ideas, from the Communicator, she tells me that she is "getting things from him"; but this process of "sensing" is as a rule much less accurate.

So far as I am aware this explanation of the *modus operandi*, like that of the reality of the Communicator, fits the facts in every way. It will be noticed that whether Feda received the messages from the desired Communicator direct, or from my father or sister speaking for that Communicator, the result was unaffected. Each method had its failures and each had its successes. Perhaps the record

points to greater likelihood of success when the Communicator does not personally undertake the difficult task of giving his messages direct to Feda; for it will be observed that the best cases were given, in whole or part, through my father or my sister. What they have to say about the advantages of this arrangement may be read in extracts from their conversation; the following are quotations or, in some cases, summaries of their remarks. Some of these were volunteered in the course of the sittings, others were given in reply to questions. These explanations seem to me logical, consistent, and in no way contrary to any real psychological knowledge we possess.

*How do my Communicators account for the presence at the sitting of the person from whom I desire to hear?*

Two extracts from the records will supply the answer. I take them from cases previously mentioned, Rafe the Oxford student and Miss M——.

*Rafe* (*Case "H"*). Three hours before attending the sitting I had, in my study, re-read the letter of appeal and had mentally called the boy, asking him to notice his mother's wish to hear from him, and saying that I would give him the opportunity that afternoon. I asked him to notice if my father and sister were present with me in my study, and, if he saw them, to ask them how to proceed.

Very soon after the sitting commenced, Feda suddenly said, "Have you been asked to help a boy? There is one here, he was in a rush to come." Having given a number of evidential points, the Communicator said (while transmitting through Feda, the Control), "Please give them my love and say that I am all right and quite happy now, and that I knew they were going to write to you. I followed it up and got your thought and followed you here. I could not make her hear me in that—what? (exclaimed Feda) It was no use going there. He says, she was washing her hands in a bathroom when you came. But (interjects Feda) she would not know! He could not make her understand, so came on into this room with you."

Towards the close of the sitting I inquired whether the Communicator had noticed my call in the study, or if he had come to the sitting on his own initiative? Feda replied, "Your father and sister were in your room when he went there, and they brought him here with them. Your sister says, We told him to get close to the medium, and that is why he went to her on arrival when she was in the bathroom."

Later still in the sitting, while my father was controlling personally, I asked how he had come in touch with this youth. He replied

that it was in my study, and added, "We did not know why he was there, but gathered that later." I asked if he had been able to see the youth both in the study and during the sitting. My father replied that he had been able to see him in the study more easily than during the sitting.

*Miss M——* (*Case "D"*). The case "D" is the only one placed in the best class which I had mentioned at a previous sitting. What I had then said was as follows:

*C. D. T.* Now here is another case. A lady writes about her daughter, who was killed in a motor accident. Two children rushed out and caused the accident which resulted in her death. The mother writes that it would help a great deal if she could get a message from her daughter. Shall I attract her to the study?

*Feda.* He thinks that would be a very good thing to do. He will have a look round. He will try what he can do.

I now add extracts from the sitting of two weeks later.

*Feda.* Mr John (*i.e.* my father) says he wonders if he has found the right girl, he calls her a girl, Feda calls her a young woman. He has forgotten if you mentioned anything, but this girl is about 19 or 18.

*C. D. T.* I had her age as 18½. How did you find her?

*Feda.* He says in the study.

*C. D. T.* Good, that is where I tried to attract her attention.

*Feda.* He says, she felt the study. And your thoughts must have acted like a paper trail—Etta says that—like a paper trail.

*C. D. T.* Or like a telephone call?

*Feda.* Yes, but something more than that because, Etta says, a telephone call does not show you the way. You do something more than that with your thought when you direct it from your side to ours.

*C. D. T.* They can be attracted by the thought, and then they can follow the thought to its source. Is that the statement?

*Feda.* Yes, Mr John says, if you could throw a very long line to us, and we catch hold of the end and follow it hand over hand. Your thought is like a line.

*C. D. T.* What I can't understand is, how my thought reached the girl.

*Feda.* He says, it is something more than thought, as you understand thought. You say to yourself, "I understand so little about this girl, I know so little of her. How can I think of her strongly enought to attract her to me in my house of which she knows nothing?" Well, there is something more in it than that. It is your intention, the nature of your thought, more than the actual defined form in which you put your thought. I wish I could find a word to describe this something at the back of thought—the thought at the back of thought. I think you will guess what I mean.

(Feda interjects, "I don't think anybody could, Mr John.") He says, Well, you know what you are trying for, you know you are trying to help a girl to get in touch with her mother. The mother's thought is also definitely centred on the girl. She may have even told her in thought that she wants a message through you. That helps, but apart from the mother doing so, your intention is felt. You need not define the thought, the inner thought. The thought that matters is there, and is picked up.

*C. D. T.* I wonder if you could clear up this? My thought goes out, the girl catches it, but *where* does my thought go? To her only, or does it go out in all directions like the shout of a voice, or a radio message, or the light of the sun, so that she would have caught it wherever she might be?

*Feda.* He says, Not quite so easy to catch it wherever she happened to be, but in this case I think she did catch it where she happened to be, and found her way to the study. But if she happened to be in the neighbourhood of the study it would make it easier.

*C. D. T.* Well, then, the thought goes out like radio and it happens to attract her attention, and she is able to feel from what direction it comes.

*Feda.* Yes, unless other sounds (thoughts?) are crossing. There is a difficulty we are very much up against. Now, he says, I did not know much about this radio when I was here, but it is analogous to the thought-communication between your world and ours; and undoubtedly, just as you get, I know from observation, a cross interference, muddles, interminglings of a perplexing kind, in that, so can you in this communication by thought from your world and ours.

We who make a definite study of this communication are less likely to be confused because by practice we become experts in transmitting and receiving. You may become a good transmitter, as we are good receivers; we respond quickly, and easily distinguish your call from the others. Of course, when you try to get in touch by thought with a new person, a new receiver, then it nearly all depends on you, but even so, it depends partly on the nature, temperament, and natural ability, the receptive and intuitive qualities, of the new receiver. If this girl had happened to be a dense, unresponsive, unsympathetic, stupid person, you would not have got the response you have.

*C. D. T.* That is very interesting.

*Feda.* And, he says, here again we come into our old subject, my favourite one, the importance of developing the soul-qualities before you arrive.

(Later in the sitting and while messages were being transmitted):

*Feda.* The girl is here, but Mr John is giving it.

*C. D. T.* He is getting it from her as he gives it ?

*Feda.* Yes, he says, he was afraid of trusting to his memory regarding almost a stranger.

This, as I have said, was one of the two successful cases in which I had asked my father and my sister at the previous sitting to assist in bringing the desired Communicator. The results demonstrate that they succeeded in the quest.

The following paragraphs contain remarks made by my father and sister about these proxy communications. For economy in space I have frequently abbreviated.

My sister Etta once remarked, " Sometimes when you ask us to try and get in touch with so-and-so, we have to say that we do not know if we can, we will do our best, but are not sure of success."

*Sept. 1929.* Most of those whom we bring have been to some extent coached beforehand. We advise them to get their material in order, points first, second, third, etc. Now, if they are asked a question in the midst of their communication it will quite possibly lead to confusion, a mixture of two or three separate things ; so that it is wiser to take what is said and leave questions until afterwards.

*April 1930* (*Case " L "*).

*Feda.* They have been doing their best to obtain information from the girl for whom you ask, and they have also brought her this morning. She has talked to us about her evidence, and Etta will now give it, endeavouring to remember what she has been told.

Etta says, I will supplement my memory with what the girl may tell me here and now, but if she tells me anything that disagrees with what she told me previously, I shall have to inform her that, in this confusing condition of the sitting, she is not recollecting clearly.

You see I am able to remember somewhat better than a newcomer can be expected to do.

*July 1931* (*Case " E," a young boy*).

*Feda.* Etta is now giving what she has been told by this boy, and further, she adds some things which she has sensed from him.

*C. D. T.* You mean that the boy has told part and Etta has felt the rest ? Is that a safe way of obtaining it ?

*Feda.* It is the only one with children because they can't express themselves and tell you everything completely. Etta says she would hesitate to adopt this method with an adult, but with a child she finds it best to get some information from them and then add things she had observed and obtained herself.

*July 1931.* My Communicators explained that in these proxy sittings they sometimes deemed it best that they should themselves transmit information obtained from the desired Communicator although the latter might be actually present in the sitting.

On some occasions the Communicator was not present at the sitting, while at others he was not only present but himself giving his thoughts to Feda. I therefore inquired why different methods were adopted. The following was the reply :

*Father.* Sometimes we find the person would not be a good Communicator. Some are much better at the task than are others, and if a person is a poor communicator his presence at the sitting would be more hindrance than help. In such cases we conclude to give what we can in his absence.

We may, of course, be mistaken and underestimate a person's capabilities ; that is quite possible because we are dealing with people about whom we know little or nothing, and we have to judge as you would judge the capabilities of a person who applied to you for a post of some kind.

There have been occasions when a Communicator, whom we had concluded would do well, has found the conditions of the sitting too baffling for him. You must remember that in the majority of these cases it is a first-time experience for the Communicator ; and not only have they never made the attempt before, but during their earth life they were unacquainted with this subject. Even when they have the making of a good Communicator, inexperience in the task causes many gaps in their communication ; as you will have noticed in such cases, we have sometimes helped them through and added to their statements.

In view of the many difficulties which arise in bringing novices, it may be said that on the whole the most reliable method would be for us to obtain the material and ourselves give it to Feda. This would usually result in a more faithful reproduction of what the person wished to give than if he were trying to give it himself ; but there is one thing which we could not give so well, and that is the idea of his temperament and character. Feda usually obtains this very faithfully when a Communicator is transmitting to her. There is a further disadvantage when we transmit on behalf of the Communicator. It is that it prevents the possibility of his warming to the task as he proceeds. When a Communicator can do this the probability is that he finds several things occurring to him quite naturally, good, evidential points that easily slip from him to Feda. I think it is only the good Communicators who warm to the task ; those of inferior capacity remain cold and restrained. It is a condition very much like that of nervousness in public speaking."

At this point my father referred to one of the younger proxy Communicators, the medical student who has been uniformly successful, and remarked of him, " he was vital and warm."

Continuing, my father added, " Sometimes you have had an older person who has lived many years on earth with self-contained and

restrained habits of thinking and acting. That person is not so likely to warm up, especially in the early stage of communicating. He will be cautious and self-restrained and rather over anxious; because these are the habits to which he has accustomed himself.

The conditions around the medium are rarely stationary. There is something always fluctuating, ebbing and flowing, in these sittings. When I have been speaking for some time Etta may suddenly perceive that the condition of the power is one that she can use much better than I, and if she notices that I am losing my hold on the line, so to speak, she will seize it.

*C. D. T.* I have noticed that in proxy sittings Etta has acted as interpreter for several while you have rarely acted that part.

*Father.* There is a good reason for that. I think I might have acted as interpreter, but Etta was specially gifted for the rôle. Not only had she studied this subject before passing over, but had been naturally a good intermediary between people when on earth. She had the gift of bringing people out of themselves, of talking easily, and yet was very sensitive. In many ways she was more adapted for this work than I had ever been. I know that I could act as interpreter in these proxy sittings, but I think Etta would naturally do it better.

I had asked my father how he explained the failure of some of my proxy attempts.

*Father.* In view of my present knowledge I should suggest several possible explanations. Firstly, we may have contacted the wrong person; for, as you know, there are usually several people waiting to send messages through you. There may be points of similarity between two of them, and we do not receive much clue as to the one who is required. We often have to do a considerable amount of probing before we are satisfied that we are in touch with the right person, and we have sometimes proceeded a considerable way before discovering that we have been on the wrong track.

Still, I think the more we can obtain upon the least clue you give us, the more satisfactory it will be.

Now the second reason for failure is the unquestionable difficulty in transmitting to you the information we receive. It might be as well to mention in this connection that when we meet the right person and talk to him in your study, we may possibly catch some ideas coming from the minds of others around you there, I mean other would-be Communicators. In our conversation with the one, while in your vicinity, we may involuntarily receive thought that do not belong to him, and so father them upon the wrong person. I think this is quite possible, although I hope it is unlikely. It would be entirely unlikely to happen were we speaking with the Communicator on our own plane, but you must always remember

that when we are in the earth condition, which is not our own, no matter how accustomed we may have grown to it, we are liable to certain errors we could never make in our own sphere.

*C. D. T.* Might we assume provisionally that the successful proxy cases were those in which you met the Communicator on your own plane and that the failures were those in which you met him only in the earth conditions ?

*Father.* I do not think you can adopt that as a certain rule, although there is something to be said for it broadly and generally.

*Feda.* Etta says, the lady you are asking for is here, but I am speaking for her, it is best for me to hold the line.

*C. D. T.* I remarked to my father that in studying the proxy sittings I found that the Communicators who succeeded seemed to succeed uniformly ; that if they had a second opportunity they were again successful, while those who failed, failed again if given a second opportunity.

*Father.* That is interesting and helpful to me, and it agrees with what I have always thought, namely, that some Communicators are more fitted for the work than are others. Some people would not acquire facility for the task until they had been over here a considerable time, or until they had had much practice.

*Etta.* I am sure that much is explained by a difference of temperament or habit of thought.

*C. D. T.* That would be a satisfactory conclusion in the case of those who came and spoke direct to Feda, but it is not easy to harmonise with the failure of several cases where you first obtained the information and then yourself transmitted it to Feda.

*Etta.* I have often been in touch with a would-be Communicator before the sitting and have obtained information from him, but you will recollect what we have often said about the difficulty in remembering even our own affairs in the conditions of the sitting. It is more difficult to remember someone else's, much more difficult ; so I often ask Communicators to come with me, if possible, in order to reinforce my memory of what they have told me. If they can do that and do it well, then I am on fairly safe ground, but if they cannot, I am on very unsafe ground indeed.

I think we have had a considerable amount of success, but it has been a difficult thing to do. It is probably one of the most difficult branches of this work.

*C. D. T.* I understand you to say that, if you are giving it on behalf of the Communicator and the latter is present in the room, then his presence reinforces your memory. Am I to understand that the Communicator is listening to what you say and will correct you should you make a mistake ?

*Etta.* He may be listening, but even his listening powers are some-

what blurred while in this condition. If you can imagine the sitting taking place on our own plane then he could easily say, " Stop, that is not correct." When father and I are speaking through the medium here, even we cannot always check each other.

In Leonard Woolley's fascinating book, *Digging up the Past*, he says : " The prime duty of the field archaeologist is to collect and set in order material with not all of which he can himself deal at first hand. In no case will the last word be with him ; and just because that is so his publication of the material must be minutely detailed, so that from it others may draw not only corroboration of his views but fresh conclusions and more light. Should he not then stop at this ? It might be urged that the man who is admirably equipped to observe and record does not necessarily possess the powers of synthesis and interpretation, the creative spirit and the literary gift which will make of him a historian. But no record can ever be exhaustive. As his work in the field goes on, the excavator is constantly subject to impressions too subjective and too intangible to be communicated, and out of these, by no exact logical process, there arise theories which he can state, can perhaps support, but cannot prove ; their truth will depend ultimately on his own calibre, but, in any case, they have their value as summing up experiences which no student of his objects and his notes can ever share. Granted that the excavator is adequate to his task, the conclusions which he draws from his own work ought to carry weight, and he is bound to put them forward ; if they are palpably wrong them his observations also may justly be held suspect."

It is in this spirit that I here record my impressions. The appeal from earth brought response from those who had left earth. They did what they could to prove their identity. Several succeeded and so brought to their sorrowing relatives much comfort. Others were less successful. Such variations in ability to communicate successfully, though medium and sitter were the same for all, I attribute chiefly to wide differences in the mental ability of the several Communicators. Besides which, there were probably differences of other kinds, in some cases, perhaps, a pre-occupation in post-mortem activity ; for it may be doubted whether all would feel an equally urgent wish to speak with those left behind.

I attribute the veridical information to the actual persons from whom their friends desired to hear ; for although I kept an open mind for the possibility of intrusion from other sources, I found no evidence for anything of the kind.

These conclusions are based on my experiences with Mrs Leonard ; one cannot say positively how far they may, or may not, apply to other mediums and to other methods of experiment.

## APPENDIX.

### Case "A." Ralph Gould.

This is a case where the relatives of the deceased were *not* expecting messages from him, and were unaware that I was sitting with mediums.

I had been twice to the Gould's house, but that was some eight years before this sitting. I knew the three sons slightly, but had not seen Ralph, who is the subject of this incident, for some years.

Ralph went to the war. Just after Christmas, 1916, it was reported that he had been killed. A short account appeared in the *Methodist Recorder* which ran thus:

"Our church at Beckenham has suffered a heavy loss in Second Lieut. Ralph B. Gould, who died in Mesopotamia of wounds received in action, on Dec. 20th. He was the eldest son of Mr and Mrs Gould, Croydon Road. In the summer of 1915 Mr Gould received a commission, and was gazetted to the South Wales Borderers. In September of that year he was drafted to Gallipoli, and was present at the evacuations of Suvla Bay and Helles Point, at the latter place being wounded. After a short period in Egypt he was sent to Mesopotamia, and took part in the actions before Kut in the attempt to relieve General Townshend. Mr Gould was loved by all who knew him. Previous to joining the Army he was a member of the choir and a most valuable worker in the Sunday School, being assistant secretary and then secretary for several years."

My first sitting with Mrs Leonard, to whom I was a perfect stranger, was on 3 February 1917.

Before going to this sitting I had earnestly thought of two or three people whom I hoped might take the opportunity of speaking with me there. One of these was Ralph Gould; I was exceedingly sorry for his parents and felt that it might comfort them if I were able to prove that Ralph had spoken with me.

Early in the sitting Feda said:

"A young man wants to speak. He is not very, very tall, yet above average height; well built, not stout, fine figure, rounded cheeks somewhat narrowing towards chin; good character, medium mouth, nose slightly bridged otherwise straight; eyes medium brown, eyebrows dark brown; strong good forehead; short hair that sticks up a bit in centre of front, brushed away from front and cut close at sides."

All perfectly accurate with the possible exception of nose and eyes. His parents think there was no bridge, although they themselves both show it. As for the eyes they were not sure of the exact colour.

" He passed over suddenly. Not much pain. There was a quick dizziness and choking feeling, not actual pain. He was full of life to the last day, cheerful and full of life."

As the War Office cable, received on Christmas Day, merely said " Died from wounds, bullet wounds in head," it had been assumed that Ralph died in hospital. Not till the morning of the day on which I took this sitting did his parents receive the letter from his Officer stating that Ralph had died in action. On the evening of the same day came a letter from the Chaplain saying, " Throughout the march, which commenced at 3 a.m., we were together and indeed we used my mount to carry our gear as we walked together. When firing commenced we were under some sort of cover and out of danger except for stray bullets, one of which struck him in the neck, and before I could catch him up (I had remained behind to water my horse), he was dead."

Feda continued :

" There were two sides to his mentality, the serious and the jolly."

This was very true, much more true of Ralph than of the majority of young men.

" There was a rushing noise in his ears before he, what you say ' died ' ; the last he knew was that he felt dizzy and choky, but he was quickly unconscious."

The family doctor stated that the symptoms here described would be just what one would expect to follow a shot in neck or head.

" At the time he had been standing on something uneven, it seems to Feda like scrambling up something."

This is perhaps the most interestingly evidential statement of all ; for it was unknown to anyone in England, and many months elapsed before its verification was possible. The Chaplain did not mention it in his letters to the family. After the War I interviewed him. He said that their company had been progressing along the bed of a stream and " Gould was a bit up one side the bank when he was struck by a stray bullet."

" He walks round you and puts his hand on your shoulder. Perhaps he means that he used to do that."

His mother says that he *always* did so when wishing her good-bye. The others recollect this habit of his.

" He says ' R ' and ' E,' ' C.' No it is ' G,' and close to that ' G ' there is ' R ' and ' E.' "

Feda, as I have often observed in later years, easily mistakes certain letters. This ' E ' is wrong ; Ralph's initials were R. B. G.

" He could not believe that he had passed over when he woke, thought he was in hospital. (In whispers) What do you say ? What ? Tell me carefully."

" At first he thought that he had been hurt, that he had been

wounded, and he wondered whether others knew what had happened. He saw people walking round him and touching him and making passes over him. He felt some differenee in the air, something different too in his surroundings. He asked whether he would be there long ? And they said, ' You are all right now.' They said, ' Sit up,' and I felt well, but hazy and unable to remember about things as I ought to do and as I wanted to do. They said, ' You have passed and are in the spirit world.' I eould searcely believe it at first. I had expeeted something different, not so solid, or so familiar. I was disappointed at first, but am not disappointed now. It is all so interesting."

" He thinks he told you this before through someone else. He thinks through a woman, middle aged and rather dark ; that is his impression. He eould not get mueh through. He gave some name, but he felt muddled and eould not do it ; said that he was happy and was getting on well."

" He has seen you with a man who is elderly, spare in build, grey moustache, who seemed a little nervous and was psyehic. A pale man, drawn and even haggard. This man worried him beeause of a funny, abrupt manner, so that one wondered if something were wrong. He doubts if he got through. Yet it was better, more likely to have sueceeded, than with the woman. The woman was two or three months ago, say three."

I was unaware of any sueh attempts, but my father, who came through unmistakably at this same sitting, had sueeeeded in manifesting his presenee through Mr Vout Peters with whom I sat on 15 and 29 January. Sinee Ralph eame with my father to this first Leonard sitting, it is quite possible that he made unsuceessful attempts at those two sittings with Peters. If so, he was wrong in supposing that the first attempt was with a woman medium, and he is rather wide of the mark as to the time whieh had elapsed sinee. Note that he " felt muddled," and that the deseription of the seeond attempt is strikingly like Vout Peters as he then was, when a period of ill health made his work diffieult. Sinee Gould's death my only sittings had been those two with Vout Peters.

" His age would be somewhere about 24 years."

I should have thought of him as " over 20," but learn that he was then twenty-four.

" His mother is elderly, is living, but not in London."

This was eorreet.

" His appearanee suggests that he passed within a year, or within a few months."

Actually it was less than two months. As I was still quite uneertain of the communicator's identity, I asked for his name. Feda replying said, " He builds a ' C.' "

"He had been a journey before he died. It was taken in three stages. He had gone a shorter journey before the end."

Gould's three stages in the War were Gallipoli—Egypt—Mesopotamia. Then going up the Tigris he fell, some miles north of Kut.

I was unaware at the time how perfectly applicable was all the above to Ralph Gould; and so, wishing to ascertain if the communicator might be Gould, I asked if he could say where he had lived. My expectation was that, if Gould were speaking, he would at once say "Beckenham," for I was then unaware of the difficulty which names present to a communicator. Feda repeated my question in a whisper. This was followed by further whisperings, and then the word "suburbs" was spoken hesitatingly. Feda then continued:

"Outside the suburbs. He lived in a proper house with a garden. The house stands alone, or with not more than one joined to it. There are two stories. It is not quite square. (Here followed an endeavour to describe the roof, conveying to me the impression of a roof broken by some architectural device into two levels.) Not very new. There is a garden gate and Feda sees its pillars. A path, not quite straight, leads from gate to house, with green beds each side of it. The entrance hall is wider than a mere passage; on entering it there are doors on either side, then comes the staircase, and the passage past the stairs. He was fond of this house and goes back in thought to it."

All the above is absolutely accurate. I now felt fairly sure that Ralph Gould was speaking, because I recognised that some at least of these items were descriptive of his home, viz. Outside suburbs—proper house—standing alone—garden—two stories—not very new—doors both sides passage.

"A river or some water is not far off, though this may not be anything considerable. The ground seems to slope up before the house, and behind it looks to go up as if it became a little hilly."

I believed at the time that these three items were incorrect, and was much surprised to discover later that they were perfectly accurate. The water is invisible from the highway, being a stream and lake in the grounds of Ralph's old school, which is situated not many yards from his home. In front the ground slopes gently upward to a ridge which looks even higher than it is because crowned by trees. At the rear rises Sydenham Hill, with the Crystal Palace well in view.

"There is a window that goes down to the floor, a 'French window'; in the room where this window is he used to like to be."

Even had I remembered this French window, which I did not, I could have known nothing of Ralph's preference for that room.

His mother says that he would go there directly on returning home and play the piano there by the hour.

"What do you say?" (This was said softly and followed by whisperings.) "He was fond of a ball game, a small hard ball. Hitting it, and, he says, 'pushing.' He laughs about this pushing, it is some joke. He hit the ball by swinging his arm like that." (Medium's arm swings freely.) "He played it a good deal, and he still does so. He thinks it wonderful that he can. He says it is a compensation; he likes to be able to play the same game still."

Knowing nothing of Ralph's recreations I supposed this meant golf. But his parents recognised an allusion to his two games, billiards and tennis. He was very fond of the former, and was a fine, free-swinging tennis player.

"He tries to give 'P,' a name. Tries . . . (Here came several whispered attempts, apparently not satisfactory; then tentatively came Peterson? Patterson? More tries and then given up.) It is a two-syllable name, with initial 'P'; it has several letters, quite six and perhaps more."

This was the only occasion, in a sitting at which several communicators were introduced, where a whole name was attempted. Ralph's parents and friends were much interested on hearing this name, because Mr Patterson was a very old friend, whose son had been Ralph's playmate in childhood. The boy had been recently killed and a letter was sent to inform Ralph of the fact.

"He repeats that he had been going a journey before he passed over. He had been to a town by the sea some months before he passed on."

Yes, he had stayed for two weeks at Port Said.

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It is remarkable that in so long a series of evidential items there should have been so little error.

It may be convenient to set out in brief the items known to me at the time of this sitting and then those which were unknown.

FACTS WITHIN MY KNOWLEDGE, AND RECOGNISED AS CORRECT *when once I had realised that the communicator was Ralph Gould.*

Personal description.
Cheerful and full of life, very boyish.
Two sides to his mentality, etc.
Approximate age.
Mother elderly, living out of town.
Three stage journey.
Parts of the description of his home.

FACTS WHICH I DID NOT RECOGNISE AS CORRECT
*until making Inquiries and inspecting the House.*

House not quite square.
Roof not quite all on one level.
Garden gate has pillars.
Path to house not perfectly straight.
Path bordered by grass beds.
River and water not far off.
Ralph liked to be in a room which has French windows.
He had a habit of putting his hand on one's shoulder.
Ground sloping upward before the house, and a hilly rise behind it.
Ralph's ball games.
The name Patterson associated with the family.

ITEMS WHICH I COULD NOT POSSIBLY HAVE KNOWN
*at the Date of this Sitting.*

He passed suddenly.
Not much pain, but a quick dizziness and choking, with rushing noise in ears.
Full of life to the last day, was quickly unconscious.
Standing on something uneven, . . . like scrambling up something.

# REPORT OF AN INQUIRY INTO PRECOGNITIVE DREAMS.[1]

By Theodore Besterman.

[*It was Mr Besterman's original intention in planning this series of experiments that they should be a test of the claims concerning the precognitive element in dreams put forward by Mr J. W. Dunne in his book* An Experiment with Time, *and with this object in view Mr Besterman sought Mr Dunne's help and advice in determining the conditions to be observed. In the course, however, of considerable correspondence which took place between them over a period of nearly twelve months, a wide divergence of method became apparent; in particular, Mr Dunne did not regard the instructions sent out to the persons taking part in the experiments as entirely satisfactory, and for this and other reasons objected to the results obtained by Mr Besterman being regarded as any test of his own claims.*

*In these circumstances it seems best to limit this report to a statement of the results obtained without attempting to relate them in any way to Mr Dunne's opinions. Our thanks are due to Mr Dunne for his willingness to co-operate in the experiments and for the time and trouble he expended.*—Hon. Ed.]

## 1. Introduction.

The book *An Experiment with Time*, by Mr J. W. Dunne, is probably known to many readers of this report.[2] In this book Mr Dunne gives an account of certain personal precognitive experiences in dreams. So far there is nothing particularly novel in what he describes. It has long been regarded as a possibility that precognition sometimes occurs, and the Society has collected and published a good deal of material bearing on this possibility.[3] What was new and striking was Mr Dunne's conclusion that precognitive dreams are as normal and as much to be expected as dreams of the past.

This suggestion goes far beyond previous notions on the subject, and, at the suggestion in particular of Dame Edith Lyttelton and Rear-Admiral the Hon. A. C. Strutt, it was decided to make some experiments of the precognitive element in dreams.

[1] Read at a Private Meeting of the Society, 4 January 1933.

[2] It was reviewed by Mr S. G. Soal in the *Journal*, xxiv. 119.

[3] Mr H. F. Saltmarsh has been studying this material for some time and tells me that about 350 cases of supposed precognition are printed in the Society's *Proceedings* and *Journal*.

## 2. The Experiment: First Series.

It seemed best to experiment in the first place with persons of known critical outlook, psychological knowledge, or other appropriate qualifications. A limited number of members of the Society were accordingly invited to take part in the experiment and 25 (the number aimed at) consented. To these subjects were sent the following instructions, which were revised and approved by Mr Dunne, though he made the reservation that in his opinion the request for independent corroboration was an unnecessary precaution.

"One of the outstanding characteristics of dreams is the rapidity with which they are forgotten. Therefore make a point of trying to remember your dreams as soon as you wake up, the moment you recover consciousness. Keep the copybook and pencil mentioned below within easy reach of your hand, and as soon as your dreams begin to come back to you write them down. Don't wait for them to take on shape or meaning but write down what you remember as you remember it, bearing in mind that it is impossible to know in advance which detail may be the important one. Be careful to write down what you actually experienced in your dream as well as your interpretation of it; *e.g.* if you found yourself in a big building you thought was a church, you should describe it, and add 'which I supposed to be a church.'

"Having written down your first memories, additional details may come back to you. If so, write these down also, but distinguish clearly (by drawing a line across the page, for instance) between first memories and later ones.

"A copybook and pencil are being sent to you herewith to enable you to keep a copy of your notes. *Please use this indelible pencil, and please remember that your notes should be completed* AND FORWARDED (i.e. *go out of your possession*) *before you read your paper or letters or do anything else.* Please send the perforated page or pages forming the top copy to me at the Society for Psychical Research, 31 Tavistock Square, London, W.C. 1, and keep the carbon copy forming part of the book (you will find the carbon at the end of the book). Continue this procedure for three weeks, making a record, if possible, each morning. If you are unable to do so, continue until you have made twenty-one records.

"If anything occurs which you regard as a confirmation of one of your dreams (as a whole or in part), please write an account of it at once (not of course in the copybook) and send it to me. If the occurrence is easily verifiable (*e.g.* something in the newspapers), it is only necessary to send the relevant cutting. But if the event is, *e.g.* a passing occurrence in your immediate environment, it is im-

portant to have it independently confirmed. The simplest way of doing this is to have your account read and signed by a witness of the occurrence. Should it be impossible to obtain such corroboration please send your account nevertheless.

" As dreams are quickly forgotten even when they are written down, it will be advisable for you to re-read your account for the last two days carefully each evening in case you have overlooked some detail and to re-read the whole of your records once a week. All such reading should be done very slowly and with frequent pauses for consideration, since a dream incident may have a setting which differs entirely from the background of the real, waking event which is dreamed of, and this may militate against immediate recognition of the connection.

" It should be noted that the connected waking experience may be your reading of the incident in a book, or seeing it in a play, provided, of course, that such book or play is entirely new to you.

" All records will be regarded as confidential and no names will be published without permission.

THEODORE BESTERMAN."

Five members then dropped out. The remaining 20 sent in the records of a total of 265 dreams, covering nearly a thousand pages. These were carefully endorsed, studied, and filed, and they were all re-read once a week during the eight weeks for which the experiment was allowed to continue. At intervals letters were sent to the subjects urging them to continue their efforts and to keep a good look-out for confirmatory events.

This number of 265 dreams from 20 subjects represents an average of 13·25 dreams per subject, or very nearly the number aimed at, fourteen, twenty-one having been asked for to make sure of getting the smaller number. The results obtained were as follows : 20 subjects sent in dreams, 14 advanced no precognitive experiences, and the remaining six recorded 7 such experiences (about 2·6% of the whole number).

We must now proceed to examine the seven cases put forward by the subjects, in order to see what their evidential standing is. As the cases are so few they will be presented in full.

(1) Subject 4 writes as follows in his second record (24-25 March, 1932) : " A series of little action pictures on a ship which seem to show all that goes on in the early part of the morning. These pass rapidly before me as if I am being given a résumé of the activities of the ship's company and I remember best shaking out more canvas to catch the early morning breeze and the decks being swabbed down.

" Then I find myself, as one of the crew, lying on the deck up in

the bows. The day is very bright, the sea very blue, and the deck beneath me vividly warm with the sun's rays. No land is in sight though I feel we are not far from land. I am wearing clothes, not unlike the uniform served out to British Naval ratings in warm climates and yet subtly unlike as if the uniform were foreign.

" Now—being awake—I for some reason interpret this as Greek Naval uniform and the scene as being on the Aegean, but I do not know why.

" Attracted by some bread I have a host of small gulls, are swooping round me and the word ' Kittiwake ' comes to me strongly in the dream. But one of the gulls is very much larger and greedier than the others. It has something peculiar about, or wrong with, its head ; I cannot clearly see what.

The subject comments (26 March, 1932) : " On Friday evening [25 March], being in London and having nothing to do, I went to the Rialto Cinema Theatre in Coventry Street at 6 p.m.—when its doors opened. The first film shown was a review of British Sport entitled ' Be a Sport ' and contained—among much relating to other Sports—some pictures of yacht racing showing the Britannia competing with other yachts. The photographs were, several of them, taken from amidships looking forward over the bows of one of the competing yachts and showed in the foreground a part of the deck, tackle, and the curve of the sail, with some of the crew lying on the deck.

" Beyond all this could be seen stretches of bright, sunlit sea and some of the other yachts—but no land.

" All this bears some resemblance to my dream of Friday morning : The boats were of about the same size as the one in my dream. The weather and sea were the same. The uniforms of the crew were similar as also was the view of the forepart of the boat. There was a photograph of putting out more sail.

" On the other hand the view of the bows of the boat was not more than similar. In my dream I had been alone up in the bows and had been surrounded by gulls of which I did not see one in the film.

" Your circular letter invites me to write if I regard an incident as *confirmation of my dream.* This is to put on me an onus that should, I think, be partly borne by you since you are collecting the records of these experiments. I should not call the above events confirmatory but if I were keeping a series of records I should note such occurrences and begin to be impressed *if they were frequent.*

" This letter will be signed and each page of it initialled by [name and address omitted] who was with me on the evening concerned.

" Before I close I will add that I rarely visit a cinema and have not done so for nearly two months. Also that I have not passed

the doors of the Rialto for over a week and as far as I can determine no pictures of this particular film were on view at the doors. However, I often do pass the Rialto, and some such pictures may formerly have been exhibited there. Moreover, I am told that this film has recently been shown in another,—and therefore, perhaps, in several others—West End cinemas. I am often in the West End and might have unconsciously seen advertisements of it.

" Yet I do not think I have done so."

This statement is endorsed by the above-mentioned witness : " I agree entirely with this written account of the Film shown at the Rialto on Friday March 25th."

This subject states the case very fairly himself, and there is no need to add anything to his own remark, " I should not call the above events confirmatory."

(2) Subject 7 writes in his first record (23-24 March 1932) : " I dreamt I saw a letter for me on the breakfast table. It was poised on a cup. The address, which was written, was slightly smudged at left hand side. The envelope was foolscap size, inscribed ' On His Majesty's Service ' but *white* in colour. I remember thinking ' It's a wonder they didn't register that letter.' I did not actually *see* the address although I *knew* the letter was for me. There was no one in the room when I walked in and saw the letter.

" I seemed to know that the letter related to the conversion of some National Savings Certificates."

The subject comments (31 March 1932) : " I received yesterday, 30 March 1932, a letter endorsed ' On His Majesty's Service ' (see Dream dated 24 March 1932) and I append a comparison between the various statements in the dream and what actually happened. There does not seem to be much of interest in the comparison, but I take it you want anything that may seem, even remotely, to have a bearing on the dreams. [I have added the numbers in square brackets.—Th. B.] (See pp. 192 and 193.)

*General Notes.*

1. This was my only dream about these certificates.
2. The coincidence of dates :

*Dream :* Night of 23rd.
Communication : 22nd (altered to 24th).

3. Letter not registered. *But*
4. Of course the receipt of some communication relating to the conversion of the certificates was inevitable, sooner or later.
5. The fact that *a month* had elapsed since the date fixed for conversion made the receipt of a communication probably imminent."

Here again the subject has provided an admirable commentary,

to which nothing need be added. The coincidence of dates is of course significant, since if the incident were in itself sufficiently striking to merit further analysis, it might be attributed to telepathy.

(3) The same subject writes in his sixth record (30-31 March 1932):

"I was expecting, in my dream, a registered letter. It did not come. I thought 'The postman, finding no-one at home, has just put the letter in the letter-box and signed the receipt himself.' I went to the Luton General Post Office to inquire. I was told the letter had been delivered and that they had my signature to that effect. I replied: 'Before we go any further you had better take my signature for comparison.'"

The subject observes (31 March 1932): "A registered letter did arrive for me this morning. My housekeeper signed the receipt." Clearly there is only a feeble amount of coincidence.

(4) Subject 13 writes as part of his ninth record (3-4 April 1932): ". . . Another, larger, lake among pinewoods, which an American companion would call 'jungle,' to my annoyance. A boat laid up on a sort of floating dock. Another boat, a small steamer, came to a landing-place. Someone told me that the steamer would call both sides of the lake as long as the other boat was laid up."

The subject comments (4 April 1932): "When I saw (8.45 a.m.) in to-day's *Times* the obituary of D. H. MacBrayne, on whose steamers I have often travelled, I thought of the last part of last night's dream [*i.e.* because the scenery of the dream was associated by the subject with the MacBrayne steamers]. But I had a suspicion that I had seen of the death before and find it was in Saturday's [2 April 1932] *Times* (death-column)." Again no further comment is required.

(5) Subject 14 writes in her first record (24-25 March 1932):

"I dreamt I was out walking with my M., and a governess who appeared to be a foreigner. I am not sure whether I. (my daughter) was there or not. M. fell over the edge of a small pond which was concreted round. There was only about a foot of water in the pond and I was in no fear of his drowning, but thought he might hit his head. I jumped into the pond myself, getting my feet wet, and handed him up to the governess. We then started to go home and I woke."

The subject comments (25 March 1932): "It is perhaps just worth noting that when I came back from Frinton in the late afternoon of that day I. told me the nursery party had all been 'in the marshes' and got into the mud 'M. too.' This is the first time this year they have been there (it is not a winter walk) and the first time M. has ever been there on his own feet. I had no reason

| *Dream.* | *How far Veridical.* | *Remarks.* |
|---|---|---|
| [1] Date : Night of 23 March 1932. | (1) Communication is dated : 22 March 1932, altered to 24 March 1932.<br>(2) Envelope is dated : March 29, 12.45 p.m. 1932. | Alteration is apparently by a different person, but is not initialled.<br><br>The discrepancy between the dates on the Communication and that on the Envelope is probably due to the Easter Holiday which intervened. |
| [2] "I dreamt I saw a letter for me on the breakfast table. It was poised on a cup." | Wrong. | Letter was on mantelpiece and propped against wall. |
| [3] "The address was slightly smudged at left-hand side." | Wrong. | Unless the words "Post Office" on left-hand side might give that impression. Note that in the dream I did not actually see the address (*i.e.* the *wording* of the address). |
| [4] "The envelope was foolscap size." | Wrong. | $5\frac{3}{8}'' \times 3\frac{1}{8}''$. |
| [5] "inscribed 'On His Majesty's Service.'" | Correct. | |

| *Dream.* | *How far Veridical.* | *Remarks.* |
|---|---|---|
| [6] " white in colour." | Wrong. | Usual buff colour. |
| [7] " I remember thinking ' It's a wonder they didn't register that letter." | (1) Letter not registered.<br>(2) I thought of my dream first and then noted that it was not registered. | |
| [8] " There was no-one in the room when I walked in and saw the letter." | Correct. | But quite usual. |
| [9] (Note affixed to dream) " I seemed to know that the letter related to the conversion of some National Savings Certificates." | Correct. | The letter contained :<br>(1) An intimation that the certificates would be ' forwarded later.'<br>(2) A crossed cheque for balance after "conversion." [This explains why the letter was not registered.]<br>*N.B.*—The Certificates arrived *registered*, on 31st inst. |

to anticipate their going. The connection with my dream is however very slight. There is no pond in the marshes and no concrete."

(6) Subject 16 writes in her eighth record (11-12 April 1932):

"I was at a co-education college but I was older. A self government committee of students decided everyone should go naked. The majority did so. I was uncertain but did, only I was embarrassed and kept my arms crossed and remained sitting."

The subject sent a cutting from the *Daily Herald* of 12 April 1932, which she regarded as "the only possible bit of evidence." The message in the paper is headed "Clothes Drown Girl Nudist," and reads as follows:

"Mlle. Madeleine Boucher, a pretty 20-year-old member of the nudist colony at Physiopolis-on-Seine, near Paris, was drowned yesterday because she was too well clothed.

"Mlle Boucher, who was in a canoe with M. Paol, another young nudist, had dressed to leave the nudists' island sanctuary for the mainland.

"When they were in midstream the canoe capsized, and the girl was carried away by the current and drowned.

"An investigation disclosed that her water-logged clothes were responsible for her death."

Here the sole point of contact is the reference to nakedness. The cutting might indeed be more plausibly regarded as a confirmation of a passage in the same subject's *first* record (27-28 March 1932): "Dream of a river with a strong current, we played a game of being swept away. One girl *was* swept away."

(7) Subject 20 writes as part of her third record (27-28 March 1932):

". . . I called on a mother and daughter (unknown and cannot describe). They were living in a very new house—woodwork was all quite unpainted. I was having tea (or coffee) out of blue and white cups, blue came in alternate stripes and was a dark sort of Crown Derby blue. Somehow we went upstairs, with cups in hand, to look at the house. At the top the stairs stopped short before a top landing. There was a *very* wide *dark* board bridging the chasm but I *hate* heights and planks, and my cup crashed to the floor in the hall, and I went downstairs refusing to look at top flat. I picked up the cup, which was not much damaged and looked at base for name of maker to replace. Got it, but can't recall, except it was one name and a place-name. Found the handle was intact and a curious flat square shape pressed against the cup. . . . In fact I don't know what broke at all about the cup. Talk of replacement and I woke."

The subject writes (5 April 1932) :

"Last evening, 4th April, I went to play bridge with friends nearby. Our coffee was served in cups each of which was different from the other. I had never seen these cups before, and my friend said she had had them five years but had never used them till yesterday. They were good ones, and Worcester china. Two of them were dark blue ground with gold inside the cup. The third was blue and white, in stripes, the blue being the sort of dark blue I had seen in my dream. But, at first I did not notice the resemblance because the shape was different, it was a straight shaped cup, not the more 'basin' shape I had seen, and the stripes were even in width, whereas the ones in the dream had been wider at the top than at the base. Also there was a little gold pattern (conventional) over the blue stripes which I had not noticed in my dream. Also the handle of the cup was quite an ordinary shape, gold, not like the one in my dream, which had seemed a feature. We did not go upstairs, it is not a very new house, and there is no mother and daughter there, but a husband and wife. I did not break one of the cups either. But I did, before I noticed the resemblance, pick up one of the other cups and look at the base for the name of the china. This was because I made a remark about the three cups as very pretty, as soon as I saw them. The other two were quite unlike the striped one, it stood alone. It was also bigger, and the cup I had seen was a good size. I should say bigger than the one last night.

"I don't suppose this is of any value, but had better send it for what it is worth."

This concludes the description of the incidents put forward by the subjects themselves as possibly of precognitive interest. Case 4 is clearly a case of cryptomnesia. In cases 3, 5, 6 and 7 the amount of coincidence is so slight that it would be improper to assume the presence of any element of precognition. This leaves two cases, Nos. 1 and 2, in which there is a *prima facie* case for precognition. Neither of the cases is of more than moderate value.

### 3. The Experiment : Second Series.

Mr Dunne suggested the possibility that the age of the S.P.R. subjects (averaging roughly 45-50) had militated against success, and the experiment was therefore continued with a group of Oxford undergraduates. Mr H. H. Price, Fellow of Trinity College, Oxford, and Lecturer in Philosophy, kindly co-operated and a group of twenty-two undergraduates undertook to record their dreams. They received the same instructions as the S.P.R group, and, in addition, Mr Dunne addressed them on the subject. They sent their records

in closed envelopes to Mr Price each morning, who forwarded them unopened in a covering envelope to me. They were then treated in the same way as the S.P.R. records.

The Oxford undergraduates proved somewhat less persistent than the S.P.R. group, partly owing to the incidence of examinations. The twenty-two subjects produced a total of only 148 records (an average of under seven), only one of them completing the course and sending in the full number of twenty-one records. On the other hand, the Oxford group claimed many more precognitive dreams than did the S.P.R. subjects. Of the twenty-two Oxford subjects ten did not claim any such dreams ; the remaining twelve included most of the persistent subjects and sent in 113 records. These twelve subjects claimed 32 precognitive dreams between them ; to this number has to be added one apparent precognition not noticed by the subject, and pointed out by Mr Dunne. Not by any means the whole of these 33 dreams are put forward very seriously as precognitions. A number of them were merely sent in as possibly of interest. I do not therefore propose to take up the space that would be required by describing the whole of these cases in full, and I will merely summarise them.

(1) Subject 03 describes in his first record (19-20 May 1932) a dream in which he saw a map of Northern Europe, with Finland and North Russia prominent ; there were other details. On the afternoon of 20 May he walked into the room of a friend who had open before him a map of Scandinavia and Finland ; none of the other details was confirmed. The incident is corroborated.

(2) Subject 04 in his eighth record (31 May-1 June 1932) gives a full description of a complicated dream. A few points in this are referred to by him in the following passage : " On Wednesday [? Tuesday, 31 May] night I had a discussion with someone about the pre-Raphaelites. Afterwards I dreamed that I was in Trafalgar sq. and went down some steps till I saw a notice up to the Lyall galleries. When I sent in the result the record of the dream I put ' Tate and Lyle ' in brackets. On Friday I read in the Times that ' Leonard Lyle of the famous firm of sugar refiners ' had received a knighthood. . . ."

(3) Subject 05 describes in his second record (19-20 May 1932) among a number of other things a car and children meddling with it. He writes that on the morning of the 20th he received a letter with news of a motor accident. " Details were quite different."

(4) Subject 010 writes in his first record (23-24 May 1932) : " I dreamed a date, 1917, and a figure, 65, were mentioned to me significantly." This subject sends a cutting from the *News Chronicle* of 24 May, 1932, on the front page of which is a long article, during

the course of which, among other figures, and widely disconnected, occur " £6,500 " and " 1917."

(5-17) These all occur in the records of Subject 011, twelve of them put forward by herself and one by Mr Dunne. This subject's records are the best in accuracy and thoroughness of recording of any of those who took part in the two series.

(5) In her fourth record (29-30 May 1932) Subject 011 describes the opening by a friend of a parcel by slipping the strings round the corners. On 30 May she herself opened a parcel of the " same size " by slipping the string round the corners. Actually the size is not mentioned in the record.

(6) Later in the same record the subject writes of some friends learning German and of a small boy, who does not know French, learning German by gramophone. On the evening of 30 May it was suggested to a friend, in this subject's presence, " that she should learn German and then she should do some more French, in that order." Corroborated by two witnesses.

(7) In her seventh record (1-2 June 1932) 011 goes to see somebody in her room in college about some money matters which are not quite straight. Three weeks later the subject settled some financial matters with the President of the Junior Common Room.

(8) In her tenth record (4-5 June 1932) this subject describes a series of incidents in which honeysuckle plays a part. On 5 June a friend with whom the subject was walking thought she smelt honeysuckle. " Later in the day we passed a cottage with honeysuckle in full bloom by the door. It was the first I have seen this year and had the same yellow and purplish colours as the ' honeysuckle-seed ' of the dream." Corroborated by the friend in question.

(9) In the same record Subject 011 describes a dream in which she was dining at high table, saw the Principal coming in in a grey dress of a material like georgette, and took soup flavoured with tomato. On 14 June " the Principal [of Somerville College] wore for dinner a grey georgette dress which she had not worn before. The soup was not flavoured with tomato ; but tomatoes were served as a vegetable." The grey dress is corroborated by the Principal.

(10) In her eleventh record (6-7 June 1932) the subject writes in part : " Find myself in a small room as though hastily arranged for a meeting. I am sitting in the front row in a low chair. M. R. H. is on my left in a high one. There are railway posters on the left wall of a room. A man comes in to speak. He is sunburned and wears a dressing gown. He says he is a railway director and has been to Chelsea for a holiday. . . . My mother gives me some tea knives to polish and to put away. . . ." On 7 June the subject " was present at a conversation which turned largely on holidays. Later in the same conversation someone mentioned the Polytechnic at

Chelsea. I do not think I had spoken or thought of Chelsea for some time. . . . During the conversation I was sitting to the right of [M. R. H.]. I was sitting on a chair much lower than hers. A large picture in the room was more than once referred to as a poster. Just before the conversation she had borrowed two of my tea knives. Afterwards I put the knives which had been used together on a tray on the table." Corroborated by M. R. H.

(11) In the same record the subject writes: "As I woke I heard very clearly the phrase, 'The Times, dreams of four men.'" The subject writes: "Mr Dunne has pointed out to me that this is probably connected with John Buchan's latest book, *The Gap in the Curtain*, which is based on *An Experiment with Time* and deals with the successful efforts of four men to get a provisional glimpse of a page of the *Times*." In a letter dated 7 September 1932 Mr John Buchan states that his book was first published and reviewed on 7 July and that it was "largely inspired" by Mr Dunne's book. The subject states that she first read the book at the beginning of August.

(12) In her fifteenth record (10-11 June 1932) Subject 011 says to J. B. that she thinks a certain language may be Norwegian or Finnish. She writes: "In the course of conversation with her [J. B.] on June 11, I said I hoped that she had been working hard at Norwegian grammar. The remark was unusual as it was purely a slip of the tongue. I meant Old Norse." Corrborated by J. B.

(13) In the same record the subject writes: "I look for letters. There are some folded forms in the pigeon-hole, a book of stamps and a number of photographs. Coloured photographs are also pinned round the pigeon-hole. One of the forms is addressed to Miss Lee and I wonder why it should be in the H pigeon-hole." This subject's name begins with H. She comments: "On June 11th there were a number of notices round the pigeon-hole, one of them bright orange. It was a notice that unstamped letters should not be put in the letter-box. I found a note addressed to Miss Richmond and wondered, as in the dream, why it should be in the H pigeon-hole." Corroborated.

(14) Still in the same dream the subject saw, with various details, in a play or film, a number of people she supposed to be prisoners in a large building like a church. During a conversation on 12 June "the subject of church services in prisons was discussed." Corroborated.

(15) In her sixteenth record (11-12 June 1932) Subject 011 writes: "Look out of the window and see a small boy dressed as a Red Indian. He is practically naked and his skin is coloured. More small boys come to meet him—normally dressed. . . . I look into a garden and see a kind of bridge which they have made. I wonder where they have got so much wood. The handrail is formed of very

long pieces and is split in places. I lift up the separate pieces one by one." The subject comments that on 12 June " I crossed a bridge over a small creek. It was very roughly made of long and rather thin pieces of timber. It had a handrail on each side. The bridge itself was like the handrail in the dream. The different pieces fitted very badly and moved under my feet as the rail in the dream did when I lifted the various pieces. Shortly after crossing the bridge I saw a number of small boys bathing in the river."

(16) In the same dream the subject is going to a concert at Balliol and wonders what to wear. She thinks she must put on a big coat if she wears a thin dress, as it is very cold. The subject writes : " On June 12th, my friend [G. H. J.] discussed with me what she should wear for a concert. She said that earlier in the Term she had always worn a fur coat to go to the Balliol concerts as it had been so cold." Corroborated by G. H. J.

(17) In the same dream Subject 011 sees a lady moving a table and chair so that they stand in the sunlight. The subject writes : " On June 12th I washed my hair and wished to sit in the sun to dry it. I moved first my table so that I could sit by it in the sun and then took a low chair over to the window and sat in it in a patch of sunlight."

(18-21) occur in the records of Subject 014.

(18) In his third record (24-25 May 1932) this subject refers to a " small curtained cell " connected with phrenology. Six weeks later the subject went into a palmist's tent which was " an almost exact replica " of the dream cell. This however is not described in the record.

(19) Later in the same dream this subject describes a room, a few of the details of which he thinks were confirmed about three months later. In view of the long interval and the small degree of concordance it is unnecessary to go into details.

(20) The same remark applies to a description in this subject's fifth record (5-6 June 1932) in which a canoe with a canvas cover is described, and which the subject thinks was partly confirmed about two and a half months later.

(21) In his sixth record (16-17 June 1932) Subject 014 writes : " Dream I was sailing alone in a small boat constructed out of a number of cartwheels cut in half, with planks nailed along and tarred.



When I stood up the boat upset and I found myself swimming in rather muddy water—in a bathing dress." On 14 July 1932, nearly a month later, this subject writes to say that he had seen an object

"precisely the same as that seen in my dream." He encloses the following corroboration from the Vicar of C.: "I witness having observed—in company with subject 014—a curious object of the shape drawn below—being carried by a man up the hill outside the



vicarage, C., on Thursday July 14th at 4.10 p.m. (3 half circles of wood joined together with slats of wood)."

(22-25) occur in the records of Subject 015.

(22) In his first record (19-20 May 1932) this subject dreamed of a person lecturing, which was of course confirmed the next day.

(23) In his third record (23-24 May 1932) he writes of a conversation about the Oxford Group. This was confirmed the next day. Corroborated.

(24) In his fifth record (27-28 May 1932) the subject dreamed that the furniture in his rooms had been moved. The next morning he mentioned this dream to the friend with whom he shares his rooms. Later in the day he found that the table in his room had been moved. Corroborated.

(25) In his sixth record (29-30 May 1932) 015 dreamed of an open-air meeting of the Oxford Group movement led by the Vicar of St Aldates. Ten days later he saw the vicar of St Aldates leading an open-air meeting not connected with the Oxford Group movement.

(26) In his first record (19-20 May 1932) Subject 017 dreams of a stout lady arriving in a grey Austin 7. On the following day he heard that some relations of a friend had arrived in Oxford in a blue Austin 7.

(27-29) occur in the records of Subject 018.

(27) In his first record this subject describes a dream in which he realised with a feeling of frustration that he was late for an engagement. He vaguely remembers a sequel in which he was apologising to his brother for the error. The following day he suddenly remembered with the same feeling that he was late for a meeting of a discussion group, to which he made an apology which he had been meditating for the past week. Corroborated.

(28) In his third record this subject describes a dream generally connected with the Oxford Group movement. This was vaguely confirmed the next day.

(29) In his fourth record 018 writes, among other things, of "two screen vamps." The following day he had a conversation on the subject of impurity and moral delinquencies.

(30) In his first record Subject 020 describes a scene which was confirmed by something he saw the following day in a film. Unfor-

tunately the main point in the incident was not included in the record, so that it is not necessary to go into details.

(31) The same subject writes to say that a number of minor points in his fourth record (24-25 May 1932) were afterwards confirmed. None of these points is worth describing in detail.

(32) Subject 021 in his second record (20-21 May 1932) writes of a sports ground with tiers of seats. He sends a cutting from the *Sunday Pictorial* of 22 May, a photograph of the interior of the Albert Hall while in use for a gymnastic display.

(33) In his second record (21-22 May 1932) Subject 022 dreamed of a "schoolgirl of about 16, with long hair." The following day he saw such a girl, though he does not know her age nor whether she is a schoolgirl.

Of these 33 cases it is clear that 21 (Nos. 2, 3, 5, 6, 7, 12, 13, 16, 17, 18, 19, 22, 23, 26, 27, 28, 29, 30, 31, 32, 33) must be ruled out as of no value. Of the remaining twelve cases ten may be described as poor or indifferent (Nos. 1, 4, 8, 9, 14, 15, 20, 21, 24, 25,) and two as good (Nos. 10 and 11). It will probably be agreed, however, that neither of these cases is "conclusive." No. 10 has ample detail and was confirmed within a day, but not with great exactness. No. 11 has little detail and was confirmed only in a month in general and in two months so far as the subject is concerned, since she first read the book at the beginning of August. Thus, out of the 148 dreams of the Oxford Group we have a total of 12 apparent precognitions (just over 8%), including two good ones, but no "conclusive" instance.

### 4. The Experiment: Third Series.

At the same time as the second series was begun, I invited Mr Dunne to send in a similar series of records himself, in view of the possibility that the successes recorded in his book might have been due to some special "faculty" in himself. Mr Dunne pointed out that it was a long time since the precognitive dreams recorded in his book occurred and that there was clearly no guarantee that he would be able to repeat those results. Nevertheless he agreed to make the attempt. Unfortunately he found that he now had considerable difficulty in remembering his dreams, and accordingly the seventeen excellent and detailed records he sent in were spread over a considerable period, 16 May to 30 September 1932.

Mr Dunne put forward five cases of precognition, and I will quote these in full in his own words.

(1) In his second record (22-23 May 1932) Mr Dunne wrote: "A bishop had written to me suggesting that my wife and I be reconfirmed. Had forgotten to reply. Met him some ten days later. He tackled me on the subject. We talked, both leaning on the window-sill of a window looking over gardenlike scene. I seemed sometimes

to be leaning on a table in the window and sometimes on the sill itself. I apologised for not having replied. He wanted me to accept his offer at once as he would only be there for another ten days. I tried to draw a red herring."

Mr Dunne writes that one to four days later he " was asked to tea to meet the Bishop who married me over four years ago. Had not seen or heard or spoken of him for two years. It is a joke between my wife and myself that we would like to have our wedding over again, and I should never have missed saying that to the Bishop had I met him. I accepted the invitation, but illness prevented me from going."

(2) In his fifth record (28-29 May 1932) Mr Dunne writes : " Was standing on a high terrace or roof-garden. A new Dunne-type aeroplane appeared in the sky, very noisy and climbing at a tremendous rate. It had the usual arrowhead shape, but almost everything was placed *above* the wings instead of, as usual, below them. The effect was as if it were flying upside down. It had been built by a foreigner. Was told that it was one of a number of aeroplanes which were out searching for a missing airship."

Mr Dunne writes : " The ' Dunne ' aeroplanes were the first of the tail-less machines, and came to an end about 1916. In about 1924 this type was revived by Lieutenant Hill under the name of the ' Pterodactyl,' built from my patents and with my consent and assistance. At the time of the dream I knew of only two machines of this type : the ' Pterodactyl ' and one built by a German. On June 18th I saw in a hairdresser's shop a picture of, apparently, a new ' Pterodactyl ' (cutting enclosed), and in the ' Morning Post ' of June 24th I read that this machine, piloted by Lieutenant Stainforth (who holds the world's speed record) was going to join with others in a ' balloon stunt ' at Hendon. I enclose several press cuttings referring to this incident, from which it will be seen that Stainforth beat the other craft engaged and shot down the monster-shaped balloons. One cutting says that he amazed the crowd by his evolutions around the monsters as he brought them down. Such ' evolutions ' would naturally suggest ' looping,' the commonest feature of aerial fighting, but a feat which the old-time ' Dunnes ' were unable to accomplish, and so of particular interest in any dream of a ' Dunne.' The speed was also of interest, for the old ' Dunnes ' were slow. The noisiness remarked in the dream might be accounted for by the revolver shots."

(3) In his eleventh record (21-22 June 1932) Mr Dunne wrote briefly all that he " could recall from a long series of dreams " : " My [relative] in America had broken his leg (later, his neck), by walking on a ledge which had given way."

Mr Dunne writes : " On the morning of June 25th I received a

copy of a letter from the British Consul at Los Angeles stating that my [relative] in America was stranded penniless in that town and would probably be deported unless funds for his maintenance were forthcoming. I spent most of the day writing letters about this affair. In the evening I read in a ' shocker ' (*Tale of Two Murders*, by H. C. Asterley, published by Jarrolds) of a man who had fallen from an ornamental ledge which ran along the side of a house. The book describes him (page 62) as ' lying there on the pathway with his left leg twisted up under his body in a sickening, horrible manner,' but the reader is left in doubt as to whether the man is dead. If he were, it would mean that the hero's best friend, who caused the fall, had committed a murder—which I considered a very unlikely development. However, on the next page, it is stated that someone approaches the man and finds that he is, in fact, dead.

" At first (as usual) I regarded this as a minor result, but on thinking it over, it seems to me to be a perfect example of a blend between two experiences, both future. I enclose the copy I received of the Consul's letter, together with the dated letter of the sender of this."

(4) In his twelfth record (22-23 June 1932) Mr Dunne writes : " Was on a road in a town—a road at a higher level than the houses on one side—fifty feet to seventy feet higher. Was looking down on a small cinema. The content's bill over the door showed that a film based on a story by Owen Wister was being shown. This story was not ' The Virginian ' but was a similar cowboy story about one of the Virginian's friends. The name Evans came into the title."

Mr Dunne writes : " On June 26th Mr Fitzgerald of Wroxton came to lunch. He began talking about revolver shooting, and, to illustrate a point, asked me if I had seen the film of Owen Wister's book ' The Virginian.' I cannot recall that I had ever heard of such a film having been made, though I have a dim notion of something connected with that subject having occurred at Hastings last winter. Films are rarely spoken-of in this house."

(5) In his fifteenth record (17-18 July 1932) Mr Dunne wrote : " Was in a building full of small school dormitories. It had four floors, with a separate staircase to each floor. The bedsteads were of iron. I began to wonder how I would get out if there was a fire, and contrived some plan which involved jumping from bed to bed. Presently there either was a fire from which I was escaping, or else I was rehearsing my planned escape.

" The scene got mixed up with a school rag in which someone was using a long wooden bench as a weapon.

" Was outside the school looking at a small oblong building of dull gray brick. It bordered a deep gully on the right as I faced it. The gully was crossed by a bridge on my right. There was a noise of trains. The building had been erected as a memorial of someone

and had an inscription (small) on the gully side to that effect. Thought the inscription was to the memory of Chevasse. (*N.B.*— That seems to be a clear referenee to the past, as I saw a memorial pulpit unveiled to Chevasse, lately)."

Mr Dunne writes: "Visited the 'Bluecoat School' (Christ's Hospital) at Horsham that day [18 July]. Saw the bridge on my right crossing the gully at Guildford, en route. Was lodged in the small house of dull grey brick (but with a red tiled roof). It was at the bottom of another gully and beside another bridge crossing this, but on the wrong side. A railway line passed twenty yards from the door; but I was told that no trains ran at night so that I would not be disturbed. This was a mistake. Trains thundered by apparently every half hour during the night and woke me repeatedly."

Of these five cases it will probably be agreed that number 5 must be rejeeted as showing no evidenee of precognition, and that the remaining four eases offer fair or moderate *prima facie* cases for precognition.

### 5. Conclusion.

We may now sum up these three series as follows: forty-three subjects sent in 430 records of dreams, an average of ten each. Since I was endeavouring to test the claim that precognitive dream experiences are shared by everybody, there can be no objection to treating the entire body of dreams received as a whole for statistieal purposes, even though a number of the subjeets did not send in the full complement of dreams. These forty-three subjects, then, put forward forty-five events in their dreams as being possibly precognitive, or an average of just over one apiece. Of these forty-five cases I regard eighteen as having a *prima facie* case, of which two have a good case. I do not regard any of these eighteen cases as capable of being regarded as conclusive instances of precognition.

These figures are of eourse merely a personal estimate. With "free" material sueh as this, where one has no certain basis for statistical evaluation, there must always be room for difference of opinion. I believe, however, that my estimate will not be seriously contested in a more optimistic direction.

At the same time some points of interest have been brought out and a suggestive line for future research has been emphasised. I must express my hearty thanks to all the subjects, and particularly the Oxford Group, on whom we had no claim, for the time and trouble they took in reeording their dreams for the purpose of this experiment. We are indebted also to Mr H. H. Price for the trouble and care he took in eolleeting and forwarding the dreams of the Oxford Group.

# VISIONS AND APPARITIONS COLLECTIVELY AND RECIPROCALLY PERCEIVED

By Hornell Hart and Ella B. Hart

Apparitions are of central interest in connection with certain problems of psychical research. Normally, likenesses of persons appear in memories, in dreams, and in imaginative experiences in general. Less ordinarily they appear in crystal visions, hypnotically induced hallucinations, and in perception of apparitions. In the present study we have undertaken the collection of the best evidenced available cases of certain crucial types. All authenticated instances in which two or more individuals have seen the same apparition at the same time, have been sought for. In addition, search has been made for the best-proved cases of reciprocal dreams, of cases where an apparition of a living person has coincided with a parallel dream by the appearer, and of cases where apparitions have resulted from deliberate attempts at "projection" by the appearer. From among the cases located, all those have been eliminated where it has seemed to us that such hypotheses as mistaken identity, normal suggestion, or sleep-walking might be advanced with any plausibility. Reports of professional mediumistic séances have not been included in this study.

The evidential standards set for inclusion in this study are as follows. In cases accepted as of primary evidential value, the accounts must have been written out by two or more of the percipients, or must have been approved in writing by both of them, within one year of the date of the occurrence. The accounts must contain internal evidence that each percipient had a clearly independent experience of the phenomenon, and did not merely endorse or assent to an experience alleged by another percipient. Cases conforming to these primary standards are given numbers preceded by the letter p. In addition to these, however, secondary examples will be cited, with numbers preceded by the letter s. Among evidential considerations to be taken into account in considering the value of these additional cases are the number and known character of witnesses, the previous existence of records written at or near the time of the occurrence, but which were not available to the investigator reporting the case, and the testimony of persons to whom the case was reported immediately after the occurrence, particularly when the report was made in reciprocal cases before the verifying information was received by the percipient. Besides the primary and secondary cases, a number of tertiary

evidential quality have been included, and designated by the letter t. This group includes in general all cases cited in which the independent testimony of two or more percipients was not secured.

The cases have been collected by search through the *Proceedings* and *Journal* of both the S.P.R. and the American S.P.R.; *Phantasms of the Living; Human Personality and its Survival of Bodily Death*, by F. W. H. Myers; *Noted Witnesses for Psychic Occurrences*, 1928, and *Human Experiences*, 1931, both by Walter Franklin Prince, and other books as noted.

In studying these cases, facts have been sought bearing on the answers to the following questions. (1) How well authenticated are cases where two or more persons have perceived the same apparition (or dream-shape of a person) under conditions not favourable to the hypothesis that one of the percipients may have induced the experiences in the others by normal suggestion? (2) How closely identical have the experiences of the different percipients been? (3) In what respects have the apparitions conformed, or failed to conform, to the appearance of normal persons? (4) To what extent have the apparitions and the dream-shapes of persons here involved been self-conscious entities, and to what extent have they been mere simulacra? (5) In what respects have the apparitions fitted themselves into the space-time environment, and in what ways have they transcended the ordinary laws of matter, space and time? (6) At how great distances from each other have the agents and the percipients been when reciprocal or coincidental apparitions have occurred? (7) What emotional and intellectual linkages have been apparent among the percipient, the appearer, the emotional crises or intellectual foci of either, and the place of appearance? (8) What evidence have collectively perceived apparitions of the dead given as to whether they represented surviving personalities?

Instead of attempting to present the evidence bearing upon each of these questions separately, clarity will be served by summarising all the authenticated cases found, of each of several general types, and then discussing their interpretation.[1]

## Collective Crystal Visions and Allied Phenomena

Like reciprocal dreams, and like collective perceptions of apparitions, collective crystal visions usually involve the perception of persons not present in the ordinary space-time way. Unlike dreams, in crystal visions the focus of the observer's consciousness seems to be outside the scene rather than in the midst of it. And unlike the

[1] Among previous discussions of collective cases the following may be mentioned *Phantasms of the Living*, ii. 168-70; F. W. H. Myers, *Human Personality*, ii. 260-5.

perception of apparitions, the figures seen in crystal visions seem to be in an environment of their own, not in the surroundings of the percipient. The first two cases below are collective crystal visions proper.

p 1. In or about 1897 a Miss Rose called on a Miss Angus, to ask the latter to look in a crystal for her. The two looked in the crystal alternately. Both saw a bed, with a man lying on it, apparently dead, and a lady in black sitting beside it, or at least present in the room. The case was reported to Andrew Lang by Miss Angus within a day or two of its occurrence, and it was then confirmed to him verbally by Miss Rose. In December, 1897, each of the ladies submitted an independent written account. The accounts disagree as to which looked in the crystal first. It is clear that they announced to each other what they saw, so that the influence of verbal suggestion cannot be ruled out.[1]

p 2. On 24 June 1901, Miss B. H. Grieve and Miss Catherine Coad (who were attending college in Worcestershire) both looked into the same crystal ball at the same time. Both of them saw pyramids—a large one in front, and two or more behind ; both saw a train of camels passing from left to right ; both saw that one or more of the camels carried a rider, while others were led ; both noted that the train disappeared behind the pyramid.

Independent written accounts from the percipients were received on 11 October 1901. Upon inquiry, Miss Grieve declared that each of the percipients had written down descriptions of the vision as it occurred, and that they did not speak while the vision lasted.[2]

In addition to these two primary cases is the following tertiary one :

t 3. Sometime previous to 1871, Miss A. Goodrich-Freer and a friend looked together into a crystal and both saw an improbable scene, which, when they returned home they found to have been veridical.[3]

The above three cases all involve visions seen in crystals. In the following cases crystal balls were not employed, but the visions were referred to special gazing places, and were not regarded as being in the normal environment. They are therefore included here with the crystal visions.

s 4. On 5 April 1873, Captain Towns died in N.S. Wales. About six weeks after his death, his wife, accompanied by a Miss Berthon, saw the image of the dead man apparently reflected in the polished surface of a wardrobe. Only the head, shoulders and part of the

[1] Andrew Lang, *The Making of Religion* (1900), pp. 90-2.

[2] *Journ. S.P.R.* (1901-2), x. 134-6.

[3] Theodore Besterman, *Crystal-Gazing* (1924), p. 124 ; from A. Goodrich-Freer, *Essays in Psychical Research* (1899), pp. 127-8.

arms were showing. The face appeared wan and pale, as before his death, and he wore a grey flannel jacket, in which he had been accustomed to sleep. No portrait was present from which this could have been a reflection. Six persons, closely connected with the deceased, then came or were called in succession into the room, and each without suggestion from the others, recognised the image as that of Captain Towns. Finally it faded gradually away.

An account of this case, dated 3 December 1885, was signed by two of the percipients.[1]

p 5. In May 1904, in Switzerland, four ladies sat in front of a mirror in company with a friend who was a non-professional medium. The four percipients were Mrs A., her sister Mrs P., her daughter, Miss A., and a Mrs H. All four of them saw in the mirror a vision of the father of Mrs A. and Mrs P. The three who were acquainted with him recognised him; the other notes that the vision was recognised by the others. The face of the vision formed over the reflection of the medium, according to the accounts of all but Mrs H.; she saw it in a corner of the mirror, apart from the medium. Miss A. says that the apparition smiled and nodded at them when it was recognised. Mrs A., Mrs P., and Miss A. all saw a vision of the sister of the two married women who had died three months before. Mrs A. says that she saw this face two or three times, smiling and looking intently at the percipients. Two other apparitions are mentioned as having been seen by one or two of the percipients.

The last vision was more elaborate. Three percipients agree that they saw a hall, opening into a room, or a bay window, brilliantly lighted; the fourth refers to it as a ballroom brilliantly lighted. All saw people moving about. Mrs P. and Mrs H. were unable to recognise any of these, but both Mrs A. and Miss A. recognised the figure of Mrs A. herself, and of her son E., who was at that time in London.

All four percipients submitted written accounts before the end of the year.[2]

## Collectively Perceived Apparitions of Living Persons

In the crystal vision cases, perceptions of living and of dead persons have been grouped together. The cases of collectively perceived apparitions will be found in four groups: those of persons ascertained to have been living at the time of the apparition; those of persons ascertained to have been at or near the point of death;

[1] F. W. H. Myers, *Human Personality*, ii. 62-3; from *Phantasms of the Living*, ii. 213-4.

[2] *Journ. S.P.R.* (1905), xii. 17-21; *Proc. S.P.R.* (1908-9), xxi. 463-7.

those not positively identified; and those ascertained to have been dead.

s 6. On 5 September 1867, Mr R. Mouat of Barnsbury, and his friend, Mr R., both saw the apparition of a Rev. Mr H., who, at the time, was in another part of the town. Both of them saw him in the same part of the room; both noted the melancholy look on his face; both assumed that he was simply his ordinary self. But after Mr R. had left, while Mr Mouat was looking at the apparition, a clerk mentioned Mr H.'s name, whereupon the figure disappeared in a second. The clerk then denied that Mr H. had been in the office that day. This was later confirmed by Mr H.

It is stated that Mr Mouat wrote down his account of this case "soon after the occurrence," and that Mr R. supplied to the S.P.R. committee independent and precise corroboration of the facts stated.[1]

While the above and case s 55 are the only reports of collectively perceived apparitions of persons known to be living which fulfil even the secondary standards of evidence, a number of tertiary cases have been reported. These are presented in approximately chronological order.

t 7. One evening, in or about the year 1858, in Montserrat, West Indies, the apparition of Mr George Habershon was seen by Mrs Annie Sturge and another young lady after he had left the house and the door had been locked. At about the time the apparition was seen he had been arguing with himself whether to go back to the house.

Mrs Sturge wrote the account in 1884, with indirect confirmation from Mrs Minnie Semper.[2]

t 8. Mrs Sarah Jane Hall stated in writing in 1883 that in 1863 her own apparition was seen by herself, her husband, and two other people.[3]

t 9. In Cairo, in 1864, Mrs E. H. Elgee and a young woman sleeping in the same room each independently at the same time saw the apparition of an old friend of Mrs Elgee's, who at that time was in England. Every detail of the figure's dress was noted. The apparition pointed at Mrs Elgee's companion, who appeared terror-stricken, and then retreated until it seemed to sink through a closed door which was blocked by a settee. The companion next day described the apparition as Mrs Elgee had seen it.

Four years later, the appearer was encountered, and recalled that he was wishing intensely to talk with her at the time she saw his apparition. The account was written by Mrs Elgee in 1885.[4]

t 10. Mr R. P. Roberts, of Manchester, England, reported in

[1] *Phantasms of the Living*, ii. 211-12; *Proc. S.P.R.* (1882-3), i. 145-6.

[2] *Phantasms of the Living*, ii. 625-6. [3] *Id.*, p. 217. [4] *Id.*, pp. 239-41.

1882 that when he was an apprentice his apparition had been seen by three persons at a moment when he was actually at home eating dinner. Just before his apparition was seen at the shop his employer had wanted his presence there urgently, while he at the same time at home had looked at the clock and had been startled to see (incorrectly) that it was already time for him to be back.[1]

### Collectively Perceived Apparitions of Persons at or near the Point of Death

Here, as in the preceding group, no primary cases have been found, and only one secondary case is available.

s 11. On 11 July 1879, fifty miles south of Indianapolis, Indiana, Samuel S. Falkinburg and his five-year-old son, Arthur, both saw the face of Falkinburg's father between them and the joists of the ceiling. Within a few minutes of the time of this vision, the father died suddenly in Indianapolis, just after having been talking of his son and grandson. Falkinburg submitted a signed statement in 1884, supported by an independent signed statement from his wife, who had been present and had heard her son's exclamation at seeing his grandfather's face.[2]

Here, again, less adequately evidenced cases are more numerous.

t 12. About 1840, according to a statement submitted by Mr C. Colchester of Herts about 1882, he and his brother (then aged about six and five years) saw an apparition of their grandmother in Montreal, Canada, on the same evening when she died in England. They were not told until years later of the fact that their mother also had seen an apparition of the grandmother on that same evening.[3]

t 13. On 16 April 1845, Phillip Weld, nephew of Cardinal Weld, was drowned in Hertfordshire. At the very hour when this fatal accident occurred, the boy's father and sister both saw an apparition of Phillip, accompanied by two other figures, one of which was later identified from a picture as St Stanislaus Kostka. The father observed that the apparition of his son was transparent.

An account of this case was written about 1868 by the sister. A quite independent account, derived from the man who broke the news of the boy's death to the father, was written out in 1872, and agrees in essential points.[4]

t 14. At Clapham, at a date not stated, a young woman, her mother and her brother all saw what appeared to be the absent sister of the two young people. The narrator pursued the apparition,

[1] *Proc. S.P.R.* (1882-3), i. 135-6. [2] *Phantasms of the Living*, ii. 248-50.

[3] *Proc. S.P.R.* (1882-3), i. 130.

[4] *Phantasms of the Living*, ii. 241-4; Frederick George Lee, *Glimpses of the Supernatural* (1875), 277-81.

noted details of her costume, finally overtook her, tried to grasp her, but took hold of nothing. Next day it was learned that the appearer had drowned herself at about the time her apparition was seen.[1]

### Unidentified (or Doubtfully Identified) Apparitions Collectively Perceived

Several of the individuals represented by the apparitions whose identity was unknown or only surmised, were presumably dead at the time of the appearances recorded in this group. Others may have been living. In order to avoid any question as to classification, these collective apparitions of persons whose vital status is doubtful have been grouped here.

s 15. During a midday dinner in 1884, a mother and daughter, Mrs Greifenberg and Mrs Erni-Greifenberg both saw a large white Angora cat with green eyes under the table. The cat marched round the table, went noiselessly out the door and half-way down a passage, turned, stared at the two women, and then dissolved away under their eyes. The same apparitional cat went through the same performance a year later in Leipzig.

A statement written by the daughter and signed by both percipients was filed in 1890.[2]

p 16. On 16 May 1888, Miss A. Goodrich-Freer, who had published a report of some systematic experiments in crystal vision in the *Proceedings*, and who had been making some systematic experiments in telepathy, was present at an evening entertainment with Miss H. Late in the evening Miss H. was seized with faintness. Miss Goodrich-Freer followed her into another room, and was soon seated on the floor, holding her unconscious head on her knee. After some minutes of unconsciousness, Miss H. seized her hand and uttered a sudden exclamation. Following the direction of her eyes, Miss Goodrich-Freer saw a figure, standing a few feet distant, directly facing them and looking down at H. The figure was not in evening dress, as all the guests at the entertainment were. The vision lasted only a moment.

Nothing was said at the time by either Miss H. or Miss Goodrich-Freer, and the subject was not even alluded to until some months later. On 9 November following, Miss H., without any remark, handed to Miss Goodrich-Freer a portrait of the subject of the vision. Miss Goodrich-Freer immediately exclaimed, "Just so, the broad forehead." Miss H. wondered what this meant, but said nothing.

Some few weeks later Miss H. narrated her experience of 16 May to Mr Myers, and then Miss Goodrich-Freer, in the hearing of Miss H., described the apparition, and said: "The broad forehead especially struck me." Each percipient drew independently a plan

[1] *Phantasms of the Living*, ii. 615-6. [2] *Proc. S.P.R.* (1894), x. 305-6.

of the room, showing the position of the figure to have been exactly the same in both visions.

Miss Goodrich-Freer kept a diary, in which cases of this sort were recorded. The account from which the above is taken, appeared in an article of hers published on 25 October 1889. Miss H. also made a written statement of her part in the experience. Whether the appearer was living or dead was not stated.[1]

p 17. On 19 April 1890, in Manchester, England, Mr and Mrs Barber were approaching their own house at about sunset, while the light was still good. When they were about six yards from the gate, Mr Barber saw a woman pass through it and walk up the path to the house. Mrs Barber saw the figure when it was about a yard inside the gate. Almost simultaneously they exclaimed: "Who is that?" The figure appeared entirely natural, commonplace and substantial. Mrs Barber observed that the woman had on a grey dress; Mr Barber noted a plaid shawl and a grey-black bonnet with a bit of colour in it. The figure moved quietly up the walk and then up the two steps to the door. Mr Barber hurried forward with his latchkey, but when he was within four yards, the apparition disappeared through the locked door before their eyes. Mr Barber then unlocked and opened the door, and they made a careful search of the house (for which the natural daylight was still sufficient). Nothing could be found. The figure was not recognised.

Independent written accounts were submitted by Mrs and Mr Barber on 21 and 30 January 1891, and F. W. H. Myers interviewed them on 1 August 1891.[2]

s 18. In, or about, 1892, Lady B. and her daughter were sleeping in the same room in London. In the middle of the night both ladies suddenly started up wide awake, and saw a female figure in a white garment with dark curly hair hanging down the back. The figure was standing in front of the fireplace, over which was a mirror. Lady B. saw the face in quarter profile, the head intercepting its own reflection in the mirror. Miss B. saw the back of the figure and its long dark hair; the face was not visible directly, but was clearly seen reflected in the mirror. Both percipients immediately sprang out of bed to the doors, which were found locked. On turning round again, the figure had disappeared.

Both of these percipients, and a cousin, stated that when sleeping in a room adjoining the one just mentioned they repeatedly heard footsteps as of a person approaching the door, the door handle would be turned or shaken, and the footsteps would proceed upstairs. Persistent investigation could find no normal explanation for these noises.

[1] *Proc. S.P.R.* (1889-90), vi. 370-1.

[2] *Journ. S.P.R.* (1893-4), vi. 22-5; *Proc. S.P.R.* (1923), xxxiii. 372-3.

The accounts of these percipients were signed by them as taken down by Mr T. Barkworth, in 1893.[1]

s 19. On the night of 1 November 1889, between 9.30 and 10 p.m., three Du Cane sisters all saw the apparition of a man. They had entered their bedroom and were searching for matches to light the gas when all three of them saw the figure and cried out at the same moment. Louisa Du Cane described the appearance as that of a young man, of middle height, dressed in dark clothes and wearing a peaked hat. His face was very pale, and his eyes downcast as though deep in thought. He had a dark moustache. Although the room was too dark for the sisters to see each others' faces, that of the apparition was slightly luminous, so that the features could be distinguished clearly. Louisa's two sisters first caught sight of the apparition in a mirror, but it glided within a few inches of them and suddenly vanished. A fourth sister had her face turned away and did not see the apparition, but all four agree that they distinctly felt a cold air which seemed to accompany it. The figure was not recognised.

Louisa wrote an account of this experience on 31 July 1891, which the other three sisters signed. Mrs Sidgwick later called on them to investigate the case.[2]

p 20. In August 1891, Agnes McCaskill and her cousin, Miss L. V., were sleeping in a room in Cassel, Germany. The room was supposed to be haunted by an old German knight who had hanged himself there, and whose portrait in stained glass formed one of the windows. The apparition was supposed to come once in ten years, and this night was supposed to be one of the decanniversaries. At, or a little after midnight, Miss V. saw a strange light appear, and then there seemed to emerge from the wall or the stained window a very tall figure, completely draped in white, with no part of the face exposed except green glittering eyes. Miss V. screamed, and Miss McCaskill turned and saw the figure. The apparition was clearly defined, but the wallpaper and other objects could be seen through it. It moved over to Miss McCaskill's bed, making no sound on the polished floor. As it came close to her bed she seized it. She seemed to take hold of something soft, like flimsy drapery, but whatever it was seemed dragged from her and the thing literally sank into the floor, about an arm's length from the bed.

Both percipients submitted written accounts in July 1892. Investigation by Miss Johnson seems to support the written accounts in ruling out the possibility that some human being other than the percipients could have been in the room.[3]

[1] *Journ. S.P.R.* (1893-4), vi. 145-6.

[2] *Proc. S.P.R.* (1923), xxxiii. 367-70.

[3] *Journ. S.P.R.* (1893-4), vi. 135-6.

While the above case fulfils the technical requirements for inclusion in the primary group, it strikes the writers as being less plausible than case s 19 and other secondary cases.

p 21. On 7 May 1892, about quarter to six in the afternoon, near St. Boswells, England, Miss Louisa Scott was walking along a road between two very thick hedges, with wide fields on either side. She saw advancing towards her a tall man, dressed in a long black coat, whom she took to be a clergyman. She looked away for a moment, and on looking back was greatly surprised to find that he had gone from sight. There was no place for him to have gone, and she stood for several minutes looking backwards and forwards into the fields and in all directions. She then was surprised to see her sister, Miss M. W. Scott, turn the corner a little higher up the road and commence running down a little hill which was there. Almost immediately she came to a sudden halt, and Louisa saw her begin searching around, as she herself had done. Then she approached Louisa and said: "Where on earth is that man who was standing only about ten feet from you?"

It developed that Miss M. E. Scott had started to run, because she was a little late, but had perceived a tall man dressed in black walking at a moderate pace, and not wishing to run past him, had stopped. The figure turned the corner of the road, but was still distinctly defined between the hedges. Then, while she was looking directly at him, he instantly vanished. It will be noted that the sisters saw the figure successively, not simultaneously.

Toward the end of July, at about the same hour, Miss M. E. Scott was traversing the same spot with another sister. The former observed a dark figure approaching, and exclaimed: "Oh, I do believe that is *our* man. I won't remove my eyes from him!" She saw the entire figure. It was dressed wholly in black garments, consisting of a long coat, gaiters and knee-breeches. The legs were very thin. Round the throat was a wide white cravat; on the head was a low-crowned hat. The face, of which only the profile was seen, was exceedingly thin and deadly pale. The sister saw only the head and to below the shoulders. Both kept their eyes on the apparition until it seemed to fade away towards the bank on the right side of the road. "Frantic" search failed to discover any sign of the vanished figure.

On 12 June 1893, Miss M. E. Scott saw it again, but this time she was alone. Thinking at first that the figure was a woman she wanted to see, she hurried after it. Finding that it was the now familiar apparition, she pursued it boldly, but although the man appeared to be walking slowly she could get no closer than within a few yards, for he seemed to float or skim away. Presently he stopped, turned and gazed at her with a vacant expression. He was dressed as

before, with the same pallid features. She noted that he had on black silk stockings and shoe-buckles. Finally, he moved on and faded from view at the usual spot by the hedge on the right.

Miss Scott reported that at about the same time when she and her sisters had their experiences, two girls from the village, stopping by the road to pick berries, had seen an apparition of exactly the same description gazing intently at them. They fled in terror, but looked back and saw the figure gradually fade away. According to their account his garments were enveloped in a white filmy sheet or vapour. Two years previously two boys were reported to have had a similar experience. Legend told of a child murdered close by. The costume of the apparition was found to be that of a clergyman of the previous century.

Written accounts were submitted within a year of the collective experience by Miss M. E. and Miss Louisa Scott. The other sister approved the account in which she was involved, but felt that a written statement from herself would not be worth while. The apparition seen on 12 June was reported on 14 June of the same year.[1]

In addition to the foregoing, the following less adequately authenticated cases may be recorded.

t 22. In 1853, the Rev. and Mrs D. W. Gwynne, awaking in their locked room, both saw a draped phantom figure passing across the foot of the bed. When the Phantom raised its arm, the night-light went out, but Mr Gwynne still saw the figure. Mrs Gwynne heard its garments rustle.

The two percipients each submitted an independent signed account in 1884.[2]

t 23. In 1857, in Prince Edward Island, two women saw an apparition of a woman with a check shawl crossed over her bosom, holding a baby and surrounded by a supernormal light. In 1858, a Mrs Pennee and her little daughter saw the same apparition. In 1877 Mrs Pennee was consulted by the bishop of that locality relative to a similar apparition seen by the then occupants. Supernormal shrieks and moans were also heard collectively in the same house.

A written account of these phenomena was recorded by Mrs Pennee in 1884.[3]

### Collectively Perceived Apparitions of Persons Known to be Dead

In case p 5, at least one of the apparitions seen collectively in the mirror was that of a person known to have died previously. In

[1] *Journ. S.P.R.* (1893-4), vi. 146-50. [2] *Phantasms of the Living*, ii. 202-3.
[3] *Proc. S.P.R.* (1889-90), vi. 60-2.

ease s 4, the apparition seen in the polished surfaee of the wardrobe represented a person known to be dead. In case t 13, the figure of St Stanislaus (who of eourse was dead) was alleged to have been eolleetively pereeived with the figure of the boy who was drowned. Among the unrecognised or doubtfully reeognised eases (numbers s 15 to t 23) it is probable that several represented persons who were dead. In the following eases, only apparitions of persons known to have been dead at the time are ineluded.

s 24. In September 1839, Corporal McQueen and Private Watson were both sleeping in the same quarters in Gibraltar. Watson saw someone sitting on the foot of MeQueen's bed, and ealled out that fact to him. McQueen saw the figure rise and eome to the head of his bed. He reeognised it as the figure of the wife of a eomrade, dressed in the grave elothes in whieh he had laid her in her eoffin. The apparition gave him evidential information in proof of her identity and made him promise to warn her husband against an evil eourse he was pursuing. She then gradually faded out.

The story of this event beeame eurrent in the barraeks early the next day. The Rev. W. Brown and Captain M. Emmett ealled MeQueen and Watson separately, and eross questioned eaeh strietly, and felt satisfied of their sineerity. The eaptain took notes of the inquiry, from whieh in 1854 he wrote out a full aeeount whieh was submitted in evidenee.[1]

s 25. In Mareh 1846, the wife and two adult daughters of Dr R., in their home in West Philadelphia, Pa., all saw at the same time an apparition whieh they instantly and independently reeognised as Dr R.'s mother, who had died ten years before. The apparition conformed with a promise made by the old lady before her death, and coineided with the purehase of a house by her son along lines whieh she had advised.

That same evening the ladies related their experienee to the Rev. Y. He later told the story to Robert Dale Owen. Mr Owen then seeured an aeeount of the story direet from the elder daughter, and afterwards seeured confirmation from the mother. The direet aeeounts from the pereipients tallied exaetly with the story as it had been told by Mr Y. Both the mother and the daughter reeolleeted the preeise dress of the apparition and their aeeounts agreed entirely that the apparition had erossed the room, approaehed a portrait of Dr R., lingered to look at it, reerossed to the door, and inexplieably vanished.[2]

s 26. On Christmas Eve 1869, after having loeked their bedroom door and retired, both Mr and Mrs P. saw an apparition of a naval

[1] *Journ. S.P.R.* (1893-4), vi. 179-81.

[2] Robert Dale Owen, *The Debatable Land* (1871), 404-8; *Proc. S.P.R.* (1889-90), vi. 32-3.

officer, whom Mr P. recognised as his father. The apparition spoke his son's name reproachfully, cast a deep shadow as it moved past a lamp, and "disappeared, as it were, into the wall." The door of the room was found to be still locked. Mr P. later admitted to his wife that at the time when the apparition occurred he had been intending to take the advice of a man who would certainly have led him to ruin or perhaps to disgrace.

Mrs P. wrote an account of this experience in 1885, which Mr P. certified. Two friends signed a statement that Mrs P. had told them the same narrative some years previously.[1]

s 27. On one day in December 1884, three children (all aged between 10 and 12) twice saw collectively an apparition of a tall woman dressed in black. In July 1885, a sister of two of these children saw the apparition and recognised it as the dead wife of an uncle who was living in the house. She saw the apparition repeatedly afterwards, and it was seen individually also by two other members of the household. Collective auditory hallucinations were also reported. The apparition was generally seen, and the noises heard, in or about the uncle's bedroom and dressing-room, and they ceased about February 1886, when he moved away from the house. In July 1886, when he was again visiting there, the children again reported seeing the aunt's apparition, and their mother and grandparents confirmed their accounts.

Written statements were secured from all the percipients in or about November 1891. Sir Oliver Lodge interviewed the principal witnesses in October 1891.[2]

s 28. In 1886, in Rio de Janeiro, Senhor Ulysses J. C. Cabral upon lying down after nursing a friend, had a feeling of unbounded joy, and felt as if some one were holding his head and placing something around it. Donna Feliciana Dias, sitting where she could not see him, in the next room, said: "I see at your bedside a spirit child clothed in white. She places on your head a crown of roses. She says her name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her." Only then did Senhor Cabral recall that that day was the anniversary of the death of a child named Deolinda, whom he had befriended, unbeknown to any of his friends.

The above facts were given in a letter by Senhor Cabral to Professor Alfred Alexander, at the request of the latter, in 1892. Confirmatory letters were written in that year by three other members of the household who were conversant with the event. Professor Alexander also interviewed Cabral and the others personally.[3]

s 29. Julia Murray died in Yonkers, N.Y., on 23 March 1901.

[1] *Proc. S.P.R.* (1889-90), vi. 26-9. [2] *Proc. S.P.R.* (1894), x. 353-6.

[3] *Id.*, pp. 383-5.

At about 3 a.m. the next morning, seven relatives and friends (all Catholics) each saw and recognised an apparition of the deceased which came into view near a picture of the Virgin Mary, on the wall of a room next to the one where the body lay. Katie Cain, Rose Kearne and Mrs Corbalis, when interviewed separately, all agreed on the following facts: a wreath or crown (of "flowers," "leaves and flowers," or "evergreens") was on the head; rosary beads hung from the hands, which were crossed on the breast or in a position of prayer, or both successively; the figure wore a robe which ended at the bottom in clouds. Points mentioned by two, but not all three of the percipients interviewed were as follows: The apparition was seen in profile; the hair was hanging down the back; the robe was white; the figure appeared to be solid (or was seen as plainly as in life); it faded toward the ceiling, or disappeared slowly through the ceiling.

The newspapers made a great sensation about these events. James H. Hyslop heard about it and interviewed Mrs Corbalis on 30 March, and Katie Cain and Rosie Kearns on 5 April 1901, but did not secure signed statements from them.[1]

p 30. On Sunday, 28 June 1903, a little boy lay dying in a Yorkshire town. His mother had died some years previously. At the foot of the bed watched his eldest sister and a friend of his mother. At about 9 o'clock the boy was unconscious. Suddenly the friend saw the mother distinctly, bending over her boy with a look of intense love and longing, but not seeming to notice the two watchers. The apparition was in her ordinary dress, as when living, and was entirely natural in her appearance. After a minute or two she quietly and suddenly was not there.

The friend said nothing to the sister at the time. Two days later the boy died. After they had performed the last offices to the body, the sister and friend were standing as they had two days before. The friend said, "I had a strange experience on Sunday evening here." The sister quickly replied: "Yes, mother was here; I saw her." (According to a somewhat earlier verbal account she said: "Yes, I know, you saw mother. I saw her too; she came and kissed Hughey.")

The above account is based on a written statement by the friend on 9 December 1903, and signed by both her and the sister. On 29 November the Rev. Alfred Holborn had reported the case as it had been related to him by the friend in substantially the same form.[2]

s 31. Horace Traubel, poet and intimate friend and biographer of Walt Whitman, died on 8 September 1919, at Bon Echo, Ontario.

[1] *Journ. Amer. S.P.R.* (1914), viii. 584-92.

[2] *Journ. S.P.R.* (1903-4), xi. 185-7.

About 3 a.m., two days before his death, Lt.-Col. L. Moore Cosgrave noticed that Traubel's eyes remained rivcted on a point some three feet above the bed in a dark portion of the room. Slowly a light haze appeared there, spread until it assumed the form of Walt Whitman, standing beside the bed, a rough tweed jacket on, an old felt hat upon his head and his right hand in his pocket. He was smiling down at Traubel. He nodded twice. Traubel said: "There is Walt!" The apparition then passed through the bed toward Cosgrave. It appeared to touch his hand (which was in his pocket) and Cosgrave distinctly felt as though he had touched a low electric charge. The apparition then smiled at Traubel and passed from sight.

Cosgrave and Traubel both told this experience, on 6 September, to Mrs Flora MacDonald Denison, who made an entry that same day in her diary. A copy of this entry was submitted in evidence. Colonel Cosgrave also made note of the experience. In June 1920 he wrote two letters to Walter F. Prince, giving the details embodied in the above account.[1]

s 32. On Easter Monday, 1920, a State Tax Commissioner in a New England State committed suicide. He had been greatly devoted to a church of which he was senior warden. On the next Sunday morning, when the offering was brought to the chancel steps by the new warden and his associate, the rector and two parishioners, in widely separated parts of the church, saw an apparition of the suicide at his usual place near the other two wardens. He was as life-like and realistic to each of the three percipients as on any Sunday of the thirty years during which he had officiated there.

One of the Parishioner percipients wrote out an account, some seven or eight years later, and this account was assented to as correct by the rector.[2]

s 33. On 12 October 1927, at about 7 p.m., a young man passed a stile near a site where a house had stood in which a reputed miser was supposed to have buried his money. The miser had died in 1900, and the young man knew that two youths had been reported to have seen his apparition sitting on the stile. On this evening the youth himself saw the apparition, and when he passed a quarter of an hour later with a young lady friend, they both saw it, but the girl did not know whom it represented until told later. The young man saw the apparition again within a month. The independent accounts of both the youth and the girl agree that they saw an extremely short man, with grey or white hair, wearing a felt or slouch hat, and holding a stick in his hand.

The two main percipients were known personally to Mr and Mrs

[1] Walter F. Prince, *Noted Witnesses*, 144-50.

[2] *Journ. Amer. S.P.R.* (1928), xxii. 429-30.

W. H. Salter. Mr Salter interviewed them and obtained their independent written and signed accounts. Witnesses, to whom they told their experience immediately after it occurred, confirmed that fact. The possibility that some normal person was sitting on the stile was regarded by Mr Salter as being ruled out by the fact that the night was too cold for anyone normally to be there.[1]

p 34. In June 1931, a chimney-sweep named Samuel Bull died of cancer in Ramsbury, Wilts., England, leaving an aged invalid wife and a grandson, James Bull, twenty-one years of age, living in the cottage where he died. In August 1931, a married daughter, Mrs Edwards, came with her five children and her husband to live with them.

Sometime in or after February 1932, Mrs Edwards saw the deceased man ascend stairs and pass through a door, which was shut, into the room in which he died, and in which his widow had been lying for some time, but which was then shut up and unused. Almost immediately after Mrs Edwards saw the apparition, James Bull also saw it.

Later all the members of the family together saw the apparition. Even the smallest girl (aged 5 ?) recognised it as " grandpa Bull." The appearances continued at frequent intervals from that time until about 9 April. Whenever the apparition was seen, all the persons present were able to see it.

The apparition seemed solid, and twice laid his hand on the brow of Mrs Bull. Once she heard him call her " Jane." On one occasion the figure was visible continuously for a period thought to have been a half-hour. It always appeared to be quite life-like. The features were clearly recognised. Mrs Edwards spoke of noting the appearance of the hands, with the knuckles seeming to be protruding through the skin. He was dressed as he usually had been in the evenings when he had finished work. A muffler which he was wearing was noted as being different in colour from the rest of the clothes. Apparently the figure was self-luminous, though contradictory statements were made on this point. He was seen in daylight as well as by artificial light.

The case was originally reported by the local vicar, the Rev. G. H. Hackett. Through him Lord Selborne and Admiral Hyde Parker heard of the case as early as 3 April 1932. Sometime between 7 and 11 April the vicar, at Admiral Parker's request, visited the family and put to Mrs Edwards a series of questions covering the reported phenomena, which she answered perfectly consistently with earlier statements made by the family. On 14 April, Admiral Parker, Mr Hackett, Lord Balfour and Mr Piddington called at the cottage and interviewed Mrs Edwards and Mrs Bull, who confirmed

[1] *Journ. S.P.R.* (1928), xxiv. 227-31.

the information previously supplied. On 31 May 1932, the vicar visited the family and secured the signatures of Mr and Mrs Edwards to the statement of facts which he had previously secured from them.[1]

The tertiary cases of this type are as follow :

t 35. In 1864, Miss Harriet Pearson was on her death bed in the house in which had died in 1858 her sister Ann, to whom she was greatly attached. On the night before Harriet died, an apparition of Ann, wrapped in an old shawl and wearing a wig and an old black cap was seen jointly by three women who were staying in the house and also by the dying woman. One of the percipients wrote an account in 1888. A servant who was present in the house when these events occurred, signed a confirmatory statement.[2]

t 36. In 1874, in Silima, Malta, an apparition of Julia H. was seen on the night following her burial by her thirteen-year-old daughter, her husband, and a nurse. The appearance was that of the mother as she usually came to see her daughter the last thing at night, dressed in a white flannel dressing-gown trimmed with a band of scarlet braid, and her long hair loose. The daughter wrote an account in 1889, and her stepmother signed a statement that she had heard the same story from the girl's father.[3]

t 37. On 1 July 1893, Miss F. Atkinson and a friend saw in a church an apparition of an old man whose grave they had just visited. They had just been commenting on the failure of the old man's executors to put in a memorial window for which he had provided. Miss Atkinson did not believe in apparitions, but she saw the details of his person and costume with complete distinctness, and then saw him vanish while her eyes were still directly fixed on him. The friend told Miss Atkinson that the same old man had been haunting her family in a very persistent and troublesome way. The above facts were stated in letters written by Miss Atkinson on 5 and 9 November 1893. The friend declined to give an independent account.[4]

t 38. In 1906, in Lyons, France, Monsieur Ballet-Gallifet and his wife both saw an apparition of her father. The dog seems to have seen the figure first. The apparition limped as the father had done. A gas light was feebly visible through the figure. Monsieur Ballet-Gallifet sent his written account of this experience to Flammarion in 1921. A month later, Madame T. Rougier secured a spontaneous verbal statement from him which agreed with the latter, and later she also secured verbal confirmation from the wife.[5]

[1] *Journ. S.P.R.* (1932), xxvii. 297-303. [2] *Proc. S.P.R.* (1889-90), vi. 20-2.

[3] *Id.* (1888-9), v. 440-1.

[4] *Journ. S.P.R.* (1893-4), vi. 230-1 ; *Proc. S.P.R.* (1894), x. 320.

[5] Camille Flammarion, *Death and its Mystery : After Death* (1923), 17-19.

t 39. On 7 September 1927, Mr D. L. Dadirrian, who is nearly blind, heard footsteps passing along a path around the porch of his home in Hastings-on-Hudson, N.Y., at the same moment when his cousin heard nothing but saw an apparition of Mr Dadirrian's dead wife along the path where the husband was hearing the footsteps. Malcolm Bird secured Mr Dadirrian's assent to his account of these facts, and a servant testified that the cousin had told the experience in terms corresponding with it.[1]

## Apparitions Corresponding with Deliberate Attempts to Produce Them

Thus far in this study, only apparitions perceived by two or more other individuals have been included. In these cases, it may be said that each of the apparitions was seen from the outside by two or more people. Cases will now be presented in which given apparitions were perceived both from the outside and the inside—where the appearer as well as the percipient was aware of the appearance. This awareness varies greatly in degree; marginal as well as full-fledged cases will be cited.

s 40. In 1878, a friend of W. Stainton Moses, without informing him in advance, succeeded in projecting an apparition of himself into a chair in Moses's room, some miles distant in London. The apparition was in ordinary garments; it remained for some time and then faded away. A few weeks later, again without warning, the experimenter produced his apparition. This time Moses questioned the figure on a subject which was under warm discussion between them at the time. In neither of these experiments was the appearer able to recall having been conscious of his own presence in Mr Moses's room.

The account of this experiment was written down by the appearer about one year after it occurred. The percipient pronounced it correct four years later, although unable to locate notes which he thinks were made at the time.[2]

s 41. On a certain Sunday evening late in 1881, Mr S. H. Beard determined "with the whole force of his being," that he would make his spiritual presence perceptible in the front bedroom on the second floor of a house in London in which slept two ladies of his acquaintance, Miss L. S. and Miss E. C. Verity. He was living about three miles away. At that hour the elder of the two ladies (aged 25) was much terrified by perceiving Mr Beard distinctly standing by her bedside. When the apparition advanced towards her she screamed: "There is S." This awakened her sister (aged 11) who also saw the apparition. Both sisters were certain that the

[1] *Journ. Amer. S.P.R.* (1928), xxii. 430-32.

[2] *Phantasms of the Living*, i. 103-4.

figure was in evening dress, and that it stood in one particular spot in the room. The gas was burning low, and the phantasmal figure is reported to have been seen with far more clearness that a real figure would have been.

The elder sister spoke of her experience spontaneously to Mr Beard when he called four days later, and before he had mentioned his experiment. He made an entry in an almanac diary within a week or so, and submitted a written account based on it later. The two sisters who saw the apparition, and a third sister whom they awakened to tell about it, all submitted signed statements of their experience about 14 months after the event occurred.[1]

p 42. On 1 December 1882, at 9.30 p.m., in Southall, England, Mr S. H. Beard sat in a room alone and endeavoured strongly to fix his mind upon the interior of a house at Kew, in which resided his friend, Miss Verity, and her two sisters. He fell into a "mesmeric sleep" in which he continued to be conscious, but could not move his limbs. When he had regained his normal state at 10 p.m., he made a written memorandum of his experiment, including the statement that while concentrating he seemed to himself to be actually in the house.

When he went to bed on this same night, he determined that he would make his spiritual presence perceptible to the inmates of the front bedroom of the above-mentioned house.

The next day he visited his friends in Kew, and found there a married sister of Miss Verity—Mrs H. L., whom he had met only once before, two years previously, and then very briefly. During the conversation, although he had asked her no question on such a subject, she told him that she had seen him distinctly twice on the previous night. She had slept in the front bedroom. At about 9.30 she had seen him walking before her down a hallway. At about 12 o'clock, while she was still awake, the door opened, and he entered, walked round to the bedside, and there stood with one foot on the ground and the other knee resting on a chair. He then took her hair into his hand, after which he took her hand in his, and looked very intently into the palm. She said to him: "You need not look at the lines, for I never had any trouble." She then awoke her sister, and told her of the apparition.

Immediately upon hearing this account, Mr Beard took from his pocket the memorandum which he had made the night before, and showed it to some of the persons present. Independent statements were written and signed by Mr Beard, Mrs L., and the sister, Miss Verity, who was awakened after the apparition. All the accounts agree. They appear to have been submitted within a year of the occurrence, although, as given in the printed account, they are not dated.[2]

[1] *Phantasms of the Living*, i. 104-6. [2] *Id.*, i. 106-8.

p 43. On 22 March 1884, Mr S. H. Beard posted a letter to Mr Edmund Gurney, stating that he was going to attempt, on that night, to make his (spiritual) presence perceptible at the home of his friend, Miss L. S. Verity. Part of his intention was to produce the impression of touching the percipient's hair. On 2 April he called upon Miss Verity, and she volunteered the information, without any suggestion on his part, that on 22 March, at about midnight, while she was quite widely awake, she had seen a most vivid and unmistakable apparition of him come towards her and stroke her hair. Thereupon she dictated and signed a statement describing her experience. Her sister also signed a statement to the effect that she remembered L. S. telling her, before Mr Beard called, that she had seen Mr Beard and that he had touched her hair.[1]

The Mr S. H. Beard of these experiments was a member of the Stock Exchange, well known to Sir Wm. Barrett and to friends of W. T. Stead as a man of high character.[2]

p 44. The Rev. C. Godfrey, of Eastbourne, England had been reading a first edition copy of *Phantasms of the Living*. On the night of 15 November 1886, he determined to appear if possible to his friend Mrs —. He had never dropped the slightest hint of any such intention, and had not even mentioned the subject to her. He set to work, with all the volitional energy which he possessed, to stand at the foot of her bed. He endeavoured to translate himself, spiritually, into her room, and to attract her attention while standing there. After sustaining this effort for perhaps eight minutes, he fell asleep. He then dreamed that he was meeting the lady on the next morning and asking her if she had seen him last night. She replied in the dream that she had, and that she had been sitting beside him. He then awoke and found that it was 3.40 a.m. He immediately made a brief written memorandum.

On 17 November, Mr Godfrey went to see someone residing in the same house as Mrs —. As he was leaving she called out from the window that she had something special to tell him. Later in the day she called, and with no prompting gave him an account of the following experience. At about half-past 3 o'clock on the morning of 16 November, she awoke with a start and with the idea that someone had come into the room. She heard a curious sound, but fancied it might be the birds in the ivy outside. She felt so restless that she lit a candle and went downstairs for some soda-water. As she returned, when she reached the bottom of the stairs, she saw Mr Godfrey's figure, on the landing, about eleven steps up. It was quite distinct and life-like at first, though she remembered

[1] *Phantasms of the Living*, i. 108-9.

[2] W. T. Stead, *Real Ghost Stories* (1921), p. 72; Barrett, *Threshold of the Unseen* (1918), 153.

noticing only the upper part of the body. He was dressed in his usual style, and with an expression on his face that she had noticed when he had been looking very earnestly at anything. He stood there, and she held up the candle and gazed at him for three or four seconds. Then, as she passed up the staircase, the apparition grew more and more shadowy, and finally faded away. Soon after she got upstairs again, the street lamps were put out, which usually occurred at about 3.45.

Mr Godfrey wrote out an account of his experience in a letter to Mr Podmore on 17 November 1886, including a written account by the percipient.[1] On 22 November 1886, Mr Podmore interviewed both the appearer and the percipient, and noted their *viva voce* account. Details from these different accounts have been combined in the above version.[2]

p 45. On 7 December 1886, at the suggestion of Mr Podmore, but without giving Mrs — any reason to expect it, Mr Godfrey repeated the experiment. While undressing, he concentrated his attention on the percipient. Then, for some ten minutes after getting into bed, he devoted intense effort to transporting himself (spiritually) to her presence, and to making his presence felt both by voice and by placing his hand upon her head. He then fell asleep, and, as in the case previous, dreamed that he met her on the next day, asked her if she had seen him, and was told that she had seen him indistinctly.

Next morning, her first words on seeing him were (laughingly) "Well, I saw you last night anyway." According to her written account, she retired at 10.30 on 7 December. Suddenly she heard a voice say "Wake," and felt a hand rest on the upper side of her head. She became wide awake in a second and distinctly saw a figure leaning over her. The only light in the room was from the street lamp, which made a long line on the wall over the wash-stand. This line of light was partly obscured by the figure. She turned round and the hand seemed to slip from her head and rest on the pillow. There seemed to be a mist before the face of the apparition, but she saw its outline and recognised it and the appearance of the shoulders as being those of Mr Godfrey. During the occurrence, she heard a curious sound, something like a Jew's harp, and felt cold air streaming through the room. The time when the apparition occurred was about 12.30.

Written accounts by both the appearer and the percipient were sent in on 8 December 1886.[3]

[1] The text gives this date as 16 November, but that is inconsistent with the letter itself.

[2] *Phantasms of the Living* (1886. Late copy of first edition), i. lxxxi-lxxxiii.

[3] *Phantasms of the Living* (1886. Late copy of first edition), i. lxxxiii-lxxxiv. These cases appear also in Myers, *Human Personality*, i. 688-90.

s 46. On 5 July 1887, Mr B. F. Sinclair after undressing, but before going to bed in New York City, " willed " himself to be in Lakewood, N.J., at home to see if he could see his wife and make her see him. After a little he seemed to himself to be standing in her room before the bed, and saw her lying there. On that same night, between 8.30 and 9.0 p.m., his wife, just before retiring, saw him standing " as plain as could be " in front of the bed. The apparition was not in night clothes, but appeared as if dressed in a suit of clothes which actually was hanging in the closet at home. His face was set as if he were either dead or trying to accomplish something which was beyond him.

In the morning the wife related this experience to her son. When the husband returned, she told him about it before he mentioned his experiment. Independent written accounts by the husband, wife and son were filed in 1894 ; Dr M. L. Holbrook asserted at that time that he had known about it " for years." [1]

s 47. At least seven years before the record of the following experience was written out in 1907, the man who wrote it was away from home. He wakened at one a.m. and saw his wife standing at the foot of his bed, in the dress which she ordinarily wore about the house in the mornings. She seemed perfectly normal. He exclaimed, " What are you doing here ? " She replied, " I thought I would come out and see how you are getting along." She walked around from the foot of the bed, bent over, kissed him, and disappeared.

He related the experience to a friend in the morning. On his return home, she began quizzing him about his sleep that night, and then, without hearing his account of his experience, confessed that she had fixed her mind upon the intention of appearing to him. Her determination was to awaken him from sleep, to attract his attention to herself while she was on the opposite side of the room, to walk over to his bedside, and to kiss him. Her written account agrees essentially with his, except that according to her recollection she appeared at 11 p.m., whereas she had determined to appear at 1 a.m.[2]

In addition to the primary and secondary experimental cases just cited, the following tertiary cases may be considered.

t 48. Some time before 1819, Counsellor H. M. Wesermann, in Düsseldorf, claimed to have succeeded in four attempts to produce dreams along definitely specified lines in the minds of sleeping friends. Each of the experiments was directed at a different friend. In three of the dreams he himself appeared. The distances between him and the sleepers varied from one-eighth mile to five miles.

In a fifth experiment, at a distance of nine miles, he intended

[1] *Journ. S.P.R.* (1895-6), vii. 99-100 ; Myers, *Human Personality*, i. 697-8.

[2] *Journ. Amer. S.P.R.* (1907), i. 596-602.

that a Lieutenant N. should see in a dream, at 11 o'clock, a lady who had been dead five years. But the Lieutenant was awake, and he and a friend both saw an apparition of the lady.

The testimony of the two percipients is not presented except indirectly.[1]

t 49. Mr John Moule of Codicote, England, determined in 1855 to try to appear to a mesmeric subject of his. He concentrated and dreamed vividly of appearing to her. She later spontaneously confirmed his account of the apparition in some detail.

The narrative was written down by Mr Moule some years later (about 1883).[2]

t 50. In April 1859, Mrs H. R. Russell, who was living in Scotland, suddenly made up her mind to go to Germany to see her mother and sisters, and determined to attempt to make her own apparition notify them. For about ten minutes she thought most intensely of her sisters, and felt that she was half present at home, and could see her people.

When she arrived she found that, at the time she had concentrated, one of her sisters saw her quite clearly entering the room by one door, passing through it, opening the door of another room where their mother was, and shutting the door behind her. The sister rushed after what she thought was Mrs Russell, and was "quite stupefied" when no trace of her could be found.

The account by Mrs Russell was dated 8 June 1886. She wrote to the sister asking whether she remembered the occurrence, and received this reply, "Of course I remember the matter as well as if it had happened to-day. Pray don't come appearing to me again!"[3]

t 51. An able and respected professor in Harvard University, who was a colleague of William James, reported to him the following experiment. In 1883 or 1884, this professor resolved to try to project his astral body to the presence of a friend, without telling her of his intention. At the time when he was trying to wish himself into her presence, half a mile away, she thought she saw him looking through a crack of the door. This account was told verbally to Professor James, shortly after it happened. The written account was made at his request in 1903, and tallied exactly with his memory of the earlier story.[4]

t 52. Some time between 1888 and 1890, Alma Radberg was hypnotised unpremeditatedly in Kalmar, Sweden, by Mr Alfred Backman. She was instructed to go to Stockholm to the Director-

[1] *Phantasms of the Living*, i. 101-2.

[2] *Proc. S.P.R.* (1885), iii. 420-1; *Phantasms of the Living*, i. 110.

[3] *Phantasms of the Living*, ii. 675-6.

[4] *Noted Witnesses for Psychic Occurrences*, 30-1; from *Journ. Amer. S.P.R.* (1909), iii. 253-4.

General of Pilotage. She reported that he was sitting at the writing table in his study. The hypnotist told her repeatedly to rattle a bunch of keys which she said were on the table, and to put her hand on the Director's shoulder. She reported that he really observed her. He, although he had no idea that the experiment was taking place, reported later that at the time specified he was at the desk, had his attention attracted to the keys, and twice thought he caught a glimpse of a woman, though no one was there. The account is taken from an article by Dr Backman, published in 1891.[1]

In addition to the above strictly experimental cases, the appearer is reported to have been concentrating his attention on the percipient, or on the percipient's environment, in cases t 7, t 9, t 10 and s 11.

### Apparitions Corresponding with Dreams or Hallucinations in the Appearers

The following cases are similar to some of the experimental cases in that the appearer is conscious of the percipient and of the percipient's surroundings. In some of the present group of cases, moreover, it seems clear that concentration of attention occurred, similar to that employed in the experiments.

Cases in the present group are like reciprocal dreams in that two percipients share closely similar hallucinatory experiences. The chief difference is that in each of the following cases, one percipient experienced a dream, or vision, containing elements of the situation in which the second percipient was awake, and that this second percipient (visually or otherwise) perceived the presence of an apparition of the dreamer in these surroundings.

s 53. In 1854, the Rev. P. H. Newnham, then a student at Oxford, had a vivid dream that he was stopping with the family of the lady who later became his wife. He rushed upstairs, overtook his fiancée on the top step, and passed his two arms round her waist, under her arms, from behind. On this he woke, and a clock in the house struck ten almost immediately afterwards. He wrote a detailed account of this the next morning to his fiancée. Crossing his letter came one from the lady, telling that about ten o'clock on the night when the dream occurred, on reaching the landing of the stairs she heard the footsteps of the man to whom she was engaged quickly mounting the stairs after her, and then felt him put his arms round her waist.

Some years later Mr and Mrs Newnham read over the two letters, noted that their personal recollections "had not varied in the least degree therefrom," and then destroyed the letters. Both participants filed independent written accounts in 1884.[2]

[1] *Proc. S.P.R.* (1891-2), vii. 206-7. [2] *Phantasms of the Living* (1886), i. 225-6.

s 54. On 3 October, 1863, Mr S. R. Wilmot sailed from Liverpool for New York, on the steamer *City of Limerick*. His wife and children were in Watertown, Conn. Toward morning on the night of Tuesday, 13 October, he dreamed that he saw his wife come to the door of the stateroom clad in her nightdress. At the door she seemed to discover that her husband was not the only occupant of the room, hesitated a little, then advanced to his side, stooped down, kissed him, and after caressing him for a few moments, quietly withdrew. In the morning it developed that Wilmot's fellow passenger (whose berth was above his but set farther back) had, while awake, seen a lady enter and act in a manner corresponding exactly with Wilmot's dream of his wife's visit.

The wife did not meet the steamer at New York. Almost her first question, when they were alone together in Watertown, was, "Did you receive a visit from me a week ago Tuesday?" "A visit from you?" Wilmot asked; "we were more than a thousand miles at sea." His wife then told him that she had been worried about him on account of the going ashore of another ship, the *Africa*. On Tuesday night she had lain awake thinking of him, and about four o'clock in the morning it seemed to her that she went out to seek him. Crossing the stormy sea, she came to a steamship. Descending into the cabin, she passed through it to the stern until she came to his stateroom. (Although she had never seen the ship, she described it correctly in every particular.) She noted the upper berth, set back farther than the lower. In it she saw a man looking at her, and for a moment was afraid, but soon went up to the side of his berth, bent down and kissed her husband, embraced him, and then went away.

This experience was written out by a man to whom he told it, and the manuscript was corrected and signed by Mr Wilmot about 1885. Mrs Wilmot confirmed the experience in writing in 1890. Mr Wilmot's sister, who accompanied him on the voyage, wrote and signed a statement telling of having discussed the experience, at the time and also three years later, with the man who had been in the upper berth. The facts about the sailing of the *City of Limerick* and the going ashore of the *Africa* have been verified from newspaper accounts published in 1865.[1]

s 55. One night in November 1875, in Nebraska, Mrs Mary M. G. Manning woke from a dreamless sleep, wide awake, and yet to her own conscious feeling as if she were back in her childhood, left alone in the darkness by her elder sister, Jessie, who used to care for her. She sat up in bed, and called with all her voice, "Jessie! Jessie!" This aroused her husband, who spoke to her.

The experience was so vivid that she wrote next day to her sister,

[1] *Proc. S.P.R.* (1891-2), vii. 41-4; Myers, *Human Personality*, i. 683-5.

who was living 300 miles away, in Omaha. In a few days she received a letter from her, written on the same day her own was written, and telling that on the night in question she had been awakened by Mary's voice calling her name twice. The impression was so strong that her husband had gone to the door to see if Mary possibly could be there.

Both sisters, and their husbands, submitted signed statements about their parts in this experience in 1894; the letters were not preserved.[1]

p 56. On 10 June 1883, Miss Constance S. Bevan dreamed, in London, that someone had told her Miss E. Elliott was dead. Instantly, in her dream, she rushed to Miss Elliott's room, entered it, went to her bedside and pulled the clothes from off her face. Miss Elliott was quite cold; her eyes were wide open and staring at the ceiling. This frightened Miss Bevan so that she dropped at the foot of the bed, and knew no more until she found herself half out of bed in her own room, and wide awake. She then heard the clock strike five.

Miss Elliott wrote that she awoke on this same morning and was lying on her back with eyes fixed on the ceiling, when she heard the door open and felt someone come in and bend over her. Miss Elliott did not move, but instead of kissing her, Constance went and crouched at the foot of the bed, moving the bed-clothes from Miss Elliott's feet. When the apparition touched her bare foot, Miss Elliott knew nothing more till she found herself out of bed looking for Constance. She never doubted that she had really been there until she saw both doors fastened on the inside. She looked at her watch and found that it was a few minutes past five.

Both participants wrote independent accounts in February 1884. Before leaving her room on the morning in question, Miss Bevan had told the dream to her sister, who sent in a signed statement to that effect.[2]

p 57. About the end of October 1884, Jno. T. Milward Pierce was trying to catch a horse on a ranch in Nebraska. The horse kicked him in the face, splitting two teeth, but leaving no visible surface injury. He backed away to avoid the next kick, and leaned against a stable wall. A moment only had passed when he saw on his left, apparently quite close, what appeared to be the young lady to whom he was engaged, but who actually at that moment was 25 miles away, in Yankton, Dakota. She was pale, and her eyes looked troubled. Her whole form appeared, looking perfectly material and natural. The vision lasted, perhaps, a quarter of a minute. Pierce's attention was distracted by someone who asked

[1] Myers, *Human Personality*, i. 417-8; *Journ. S.P.R.* (1895-6), vii. 100-1.

[2] *Phantasms of the Living* (1886), i. 318-20.

whether he was hurt. When he looked baek, she had vanished. Pieree's mind was entirely elear, for he went at onee to his office and drew plans and speeifieations for a new house.

He was so haunted by the appearanee that, next morning, he started for Yankton. The first words the young lady said when he met her were, " Why, I expeeted you all yesterday afternoon. I thought I saw you looking so pale, and your faee all bleeding." He asked when this happened and she said, " Immediately after luneh." It was just after his luneh that the horse kieked him.

The aecount from Pieree was dated 5 January 1885. He stated that he had taken down the partieulars at the time they happened. Before verifieation direetly from the young lady eould be obtained, she underwent a severe illness, and her reeolleetion of details was rather vague. In a letter written 27 May 1885, Pieree said that she wished him to say that she reeolleeted the afternoon in question, remembered expeeting him (though it was not his usual day for eoming) and reealled that she was afraid something had happened to him. On 13 July 1885 she sent a signed statement saying that she remembered feeling sure some aecident had happened, that she had told Mr Pierce at the time everything unusual that she felt, and that subsequent events had effaeed all elear reeolleetion of the further faets.[1]

p 58. On 20 June 1905, Captain Frederiek Ward drove Mrs Ellen Green to the home of Mr and Mrs John Berwiek, near Cardiff, where she was to spend a couple of days. He then returned to his own home, about two miles distant. On the way the horse upset the trap, and Captain Ward was badly bruised and shaken. The next afternoon, between three and four o'eloek, he was lying on a eoueh in his sitting room, wondering what Mrs Green would think if she knew of the oeeurrenee. On that same afternoon, about half-past three, Mrs Green was sitting alone in the drawing-room of Mrs Berwick's house. Happening to look up, she saw Captain Ward, dressed in his usual elothes, standing at the bay window and looking at her as though he desired to speak to her. She rose hastily and went toward the window ealling to him and waving her hand to him, partly in greeting and partly as a sign for him to go to the hall door. When she reaehed the window she was surprised not to see him. She hurried to the door, but he was not there, nor was anyone anywhere near the house.

Meantime Captain Ward, at his home, suddenly heard Mrs Green's voiee outside the house. He managed with diffieulty to get to the window to eall her in, and was greatly amazed not to see her, and to find no one there.

Shortly after seeing the apparition, Mrs Green told Mr and Mrs

[1] *Phantasms of the Living*, ii. 156-8.

Berwick about it. Next day Captain Ward came over to take her to the station, and told of his experience. The two percipients and Mr and Mrs Berwick signed a joint statement of the experience on 26 July 1905. Captain Ward sent in an independent statement on 2 August 1905.[1]

s 59. The following case was reported to Hyslop by Dr Albert H. Roler of Chicago, sometime between 1906 and 1909. The doctor's mother, on comparing notes with him " a few weeks " after the event, told of having had a vivid " nightmare " between 2 and 3 a.m. on 17 July. She dreamed that she was in the bedroom where her husband had died the previous spring, in Dr Roler's home, 300 miles distant. She thought she saw her husband lying on the bed, as he had between his death and his funeral, but in her dream he moved and made an effort to rise. Startled, she rushed into the next bedroom, where Dr Roler slept, and called " Bert, oh Bert ! " At that instant she awoke, looked at her watch, and was unable to sleep again for some time because of the vividness of the dream. On the same night, at the same hour, her son dreamed that he saw her standing, much agitated, in the doorway of the bedroom where his father had died, and he awoke hearing her call " Bert, oh Bert ! " The experience was so vivid that he woke his wife, told her the dream, and could not sleep again for some time. Dr Roler offered to provide Dr Hyslop with affidavits from his mother and his wife, but these are not published with the account.[2]

p 60. On 11 February 1912, Mrs Barnard was up nearly all night with two sick children. Her two other children were away at school, and both had measles. One of these, named Francis, was much on her thoughts on this night. Twice during the night Mrs Barnard dreamed that he wanted to put his head on her shoulder and could not because baby Betty, whom she was holding, was in the way. Each time she woke up to find herself telling Francis to be careful of the baby. Although no one had told her that Francis was not in his own room during his illness, she became aware that he was in the big dormitory, in the third bed on the door side.

On this same night Francis was very ill in the bed just specified. Both when asleep and when awake he felt his mother close beside him. He wanted to put his head on her shoulder and could not because she was holding the baby in her arms. He wrote her of this experience ten days later, asking if she had been thinking of him. Signed statements were submitted by Mrs Barnard on 21 February, by her husband on 2 April, and by Francis on 15 April.[3]

The haziness of the line between shared dreams and apparitions projected out of dreams is illustrated by case p 60 where the boy,

[1] *Journ. S.P.R.* (1905-6), xii. 193-6. [2] *Journ. Amer. S.P.R.* (1909), iii. 615-6.
[3] *Proc. S.P.R.* (1923), xxxiii. 415-7.

both when he was asleep and when awake, "felt" the presence of his mother and noted that she was holding the baby; and by case s 59, where the apparition of the mother was seen in the son's dream in the room where he was actually sleeping, and her cry was heard as he was waking up. Strictly speaking, case s 59 should probably be classed as a shared dream, or as a transitional form.

p 61. On the night of 5-6 March 1912, in Brighton, England, Miss Emma M. Steele awoke to find herself standing in the middle of her bedroom, answering, "All right, I'm coming," to a Mr Claude Burgess, whom she thought she had heard call, "Miss Steele! Miss Steele! Miss Steele!" Mr Burgess was an invalid who had been staying at her private hotel, but three weeks previously he had moved to another address in the same city. By the time she had put on her dressing gown, she recalled that he had gone; she looked at her clock and noted that it was exactly 3 a.m. Later in the day she received the following letter from him: "Dear Emma, I had a funny dream about you last night. I dreamed that you appeared at about 3 a.m. Just a glimpse of you. It's funny, isn't it? Yours, Claude Burgess."

In response to inquiries, Burgess stated that he woke up and then saw an absolutely distinct apparition of Miss Steele standing at the door of his bedroom. He had closed the door, but she appeared to have opened it. She was attired in her ordinary dress. Although the room appeared dark, Miss Steele looked just as she would have appeared in daylight.

Miss Steele wrote out and sent in her account on 13 March 1912. The original letter from Burgess was placed on file with the Society for Psychical Research. Signed corroborative statements were secured on 13 March from Miss Steele's cook (to whom she told her experience before receiving the letter) and from the man who carried the letter; on 27 April signed statements were filed by a husband and wife to whom the events were related on the evening of the day when they occurred.[1]

s 62. In 1918-9, in Hartford, Conn., Mrs BX. roused one night to a state which seemed to be neither waking nor sleeping. She could see the objects in the bedroom, but felt as if she were in a trance. Her husband was sleeping beside her. She was gradually aware that he seemed to be rising in a position parallel to his physical body, and to be floating a few feet above her. This floating body she *sensed* rather than *saw*, and yet with peculiar intensity. The floating body approached the window. The wife then put out her hand to touch the physical body of her sleeping husband beside her. He gave a long sigh and awoke. "I had a strange dream," she said. "So did I," he returned. He then told her that he had been dreaming

[1] *Proc. S.P.R.* (1923), xxxiii. 398-9; *Journ. S.P.R.* (1912), xv. 259-62.

that he was disembodied and that he was floating out of the window, when her touch seemed to pull him back, and he awoke.

Independent signed statements were submitted by both Mr and Mrs BX. in February 1930.[1]

The following tertiary cases of dreams or visions coupled with apparitions of the dreamers add certain interesting considerations to those presented in the primary and secondary ones.

t 63. In 1754, in England, the Rev. Joseph Wilkins, when about 100 miles from his parental home, dreamed " very perfectly " that he visited it, tried the front door, entered the back, and conversed with his mother. On the same night the mother heard him try the front door and enter the back, and heard the spoken words of his dream. In his account, written some years later, Wilkins describes a letter written by his father about this event immediately after it occurred.[2]

t 64. Mr Crowell F. Varley, chief engineer of the electric telegraph in England testified before the London Dialectical Society in 1869 that on one occasion when he was in danger of being asphyxiated from the fumes of a chloroform sponge which he had used to put himself to sleep, his apparition succeeded in rousing his wife, who was sleeping in another part of the house. He was able gradually to recall having seen himself with the sponge on his mouth, unable to move, and having exerted all his will to make his danger clear to his wife.[3]

### Reciprocal Dreams

In the group of cases just presented, there are several examples of apparitions coinciding with dreams in which the appearer saw the percipient and the percipient's surroundings. Reciprocal dreams proper involve the reciprocal perception of each other by two or more percipients, in a common dream environment. Included here also, however, are authenticated cases of dreams paralleling each other in various respects, even where the dreamers did not dream of each other.

p 65. In July 1887, a Mr and Mrs H., both on the same night, dreamed that they were walking in Richmond Park with their friend J. They were discussing an invitation to a party, to be given by Lady R. (In her dream the invitation was prospective, in his dream it had already been received.) They were talking of the difficulty of getting home, when J. remarked, " Oh, I will manage that for you." Mrs H.'s dream, as presented, contained the addi-

[1] Walter Franklin Prince, *Human Experiences* (1931), 210-1.

[2] *Proc. S.P.R.* (1882-3), i. 122-3 ; Robert Owen, *Footfalls on the Boundary of another World* (1860), 184-7 ; from Abercrombie, *Intellectual Powers*, 215-6.

[3] London Dialectical Society. *Report on Spiritualism* (1873), 162-3.

tional details of seeing notices of the party posted up on trees, and of a carriage driving up when J. struck a blade of grass with his stick. An account written by Mrs H. was signed by both dreamers and sent in the following month.[1]

s 66. Two young men were sleeping in the same bed one night in 1891. They had often discussed the marriage which one of the boys planned, but which his parents and the other young man opposed. On this night, the youth who contemplated the marriage dreamed that the ceremony was about to occur in the dining-room, but that his friend came rushing into the house, in shirt-sleeves, and insisted that it must not take place. The friend dreamed on the same night that he hurried off, coatless, to the place where the marriage was about to take place, that he found his friend in a back room, where his father was trying to get him to change his mind. He dreamed that he called the prospective groom aside and tried fruitlessly to talk him out of the plan, and then went home in disgust. Independent accounts were written in Lehmann's, La., by the two dreamers in 1893, and the father also testified at that time that his son had told him of the dream the morning after it had occurred.[2]

p 67. In Elmira, N.Y., on 26 January 1892, between 2 and 3 a.m., Dr Adele Gleason dreamed that she stood in a lonesome place in dark woods, that great fear came over her, that the presence of her friend, J. R. Joslyn came to her and shook a tree by her, and that its leaves began to turn to flame. On the same night, at the same hour, Joslyn dreamed in another house in Elmira, that he found Dr Gleason in a lonely wood after dark, apparently paralysed with fear, that he went to her side and shook a bush, when the falling leaves turned into flame. Both dreamers submitted written accounts within a month of the occurrence. The accounts agree that when the two dreamers met, four days after the event, she mentioned having had a strange dream, but that he at once stopped her and related his own dream first, without suggestion from her. Dr Hodgson made written inquiries and found that Dr Gleason had made a record of the dream in her notebook the morning after it occurred, and before she saw Joslyn.[3]

s 68. In 1897, a Mr Davis dreamed one night that he was helping two ladies across the ruined planking of an old saw-mill, built over black, stagnant water. Something white, glimmering below, proved to be the face of his wife, just showing above the water, with her eyes looking into his, but without a motion or sound. Mr Davis dreamed that he immediately jumped into the water and caught her round the shoulders and neck to support her. At that instant

[1] *Journ. S.P.R.* (1889-90), iv. 220; *Proc. S.P.R.* (1923), xxxiii. 355.

[2] *Journ. S.P.R.* (1893-4), vi. 169-70; *Proc. S.P.R.* (1923), xxxiii. 355-6.

[3] *Journ. S.P.R.* (1895-6), vii. 104-5; *Proc. S.P.R.* (1923), xxxiii, 417-9.

he was roused from sleep by a smothered ery from Mrs Davis at his side. He shook her to waken her and asked what she had dreamed to frighten her. She had just been dreaming of finding herself sinking in a pond of water by the roadside, of throwing up her arms above the water, and trying to seream for help. Just as she felt her hand grasped by someone, to help her, Mr Davis spoke, and she awoke. Both dreamers wrote independent accounts (in New York City ?) about two years after the occurrence.[1]

p 69. In the small hours of the morning of 7 October 1900, an associate of the S.P.R. awoke with a painful conviction that his wife, who was that night sleeping in another part of the house, had burst a varicose vein, in the calf of her leg, and that he could feel the swelled place, three inches long. He wondered whether she would be able to bandage it and come upstairs to where he was sleeping. She also awoke, at 2.15 that morning, with a vivid impression that a vein had burst, and that her husband was there and called her attention to it. She thought she felt the blood trickling down her leg. When she became fully awake she found that her leg was in its usual condition and that no break had occurred. She wondered then whether she would have been able to bandage it and go up to him. Both participants wrote independent accounts of their experience on the same day when it happened. It will be noted that at least part of the coincident experience occurred in a half-awake or wide-awake state, though both of them were in a dream-like condition when the experience began.[2]

p 70. In January 1901 (somewhere in America ?), a man and his wife both dreamed that his mother (who was dead) came into the room and stood at the foot of the wife's bed. The wife's dream included hearing the mother say that the wife's mother would not live three months. The dreamers told each other at breakfast. The husband sent a written account two days later, and the wife replied to an inquiry that she had nothing to add and no change to make in the statement made by her husband. The wife's mother (who was 83 years old, and seriously ill at the time of the dream) actually died six months later.[3]

p 71. In October 1907, in Baltimore, Md., Carl A. Jacobson dreamed very realistically that his wife's sister Ada had one of the epileptic fits to which she was subject, and that he worked with her to get her out of it, but that she died. Her lifeless form lying there in his dream was very realistic.

When he awoke in the morning, he told his wife Mary what he had dreamed. She then told him that she also had dreamed that

[1] *Journ. S.P.R.* (1907), xiii. 119-20; *Proc. S.P.R.* (1923), xxxiii. 357-8.

[2] *Journ. S.P.R.* (1899-1900), ix. 331-2.

[3] *Journ. S.P.R.* (1907), xiii. 118-9; *Proc. S.P.R.* (1923), xxxiii. 358-9.

Ada had an epileptie fit, and that she died. The body lying there in her dream was sueh a gruesome sight that she eould not stand to look at it, but went out of the room.

These simultaneous dreams made sueh an impression that the following day Mary wrote to her other sister, telling her about them and requesting her to tell Ada to be eareful. Ada laughed when she heard it, and said, " It's funny they bother so mueh about me."

About three weeks later, on 11 November, Ada was struek and killed at a grade erossing in York, Pa. Presumably she was just going into one of her seizures, and eould not move as the train bore down upon her.

On 14 November 1907, Jaeobson made a note in his diary of the eoineidental dreams and the eorrespondenee with the sister. A photostat of the page eontaining this reeord was submitted in evidenee. Dr Jaeobson (who had been awarded his Ph.D. degree in the meantime) wrote an aeeount of this experienee for Dr Prinee in 1930, and his wife wrote an aeeount of hers in 1931.[1]

p 72. On the night of 3 July 1916, a man found himself lying on the floor, feeling very ill, unable to move or to eall for help. About 3.35 in the morning he managed to eall the eook, saying, " Come quickly, I am very ill." The cook sent the housemaid for some whiskey; they poured some into his mouth and then, with diffieulty, got him into bed. He revived a little and said, " I am feeling very ill. I think I am dying."

On this same night this man's brother-in-law dreamed very vividly that he saw him lying uneonseious and ghastly on the floor. In the dream he lifted him with diffieulty to the bed. He then tried unavailingly to get assistanee. A woman promised to get some whiskey, but did not eome baek.

On this same night the daughter of this dreamer also dreamed that her unele had said " I am very ill " and had left the room, that she then found him lying uneonseious, and that neither she nor others were able to go to his assistanee.

The two dreamers, the eook, and the physieian who treated the siek man, all signed statements eovering their experienees. The father told his dream to the daughter before she related hers. It was not until the following day that they obtained from the unele the information eorresponding to their dreams.[2]

p 73. A woman called Ann Jones awakened from an unusually deep sleep at 7.45 on the morning of 28 Deeember 1919. She earried over from her dreaming eonseiousness a vision of heaven as an immense, dark, blue-purple-violet globe, with a segment open, from whieh radianee and strongly stressed musie issued. Trying

[1] Walter Franklin Prince, *Human Experiences* (1931), 177-8.

[2] *Journ. S.P.R.* (1917), xviii. 25-9.

to arouse herself, she turned and saw (normally) a white toy elephant which stood in the room. This sight banished her vision and the sound of the music. She told no one about it until she related it to her brother in the afternoon. Just after he left, and without having seen the brother, their sister, E., came in, and spontaneously told of dreaming that morning that she saw Ann walking up an incline into a mound which was heaven. In a few moments she perceived in her dream that Ann reappeared from behind the mound in the form of three small white elephants. E. then awoke, to find that it was 7.45. Both participants signed independent accounts of these experiences, which were filed within three months of the occurrence. The brother also signed a statement that he remembered his sister having told him a dream on this occasion.[1]

p 74. On a morning in February 1924, a man dreamed that a long-necked bird (something like a cross between a turkey and a pheasant) was rubbing his wife's eyes with its beak, and that he warned her to be careful with her eyes. In his dream he heard her say that it would be all right. She, at the same time, dreamed of a swan coming up out of the sea and attacking a dog. In her dream she crouched down, with the swan's neck over her. She kept quiet and said to her husband, in the dream, "I suppose it could hurt me." He replied, "Oh, rather! It could have your eyes out." A joint statement of these dreams was written out immediately after the participants had related them to each other, and signed by both of them.[2]

p 75. On the night of 7-8 June 1925, in London, Theodore Besterman dreamed that he was in a room with an elderly woman and two men. He was aware that the woman suffered from devil-seeing delusions. She thought he was a devil, and charged at him, full tilt. The two men held her back, but she seemed at the point of breaking loose. He then dreamed that he fainted because her movements and features became so horrible. When he recovered from the swoon, he was in icy terror, but at this point he was awakened by the screams of his wife. She had just been dreaming that she was with men friends visiting other people. She became convinced that one man, with a black eye, was a devil. Friends, who were standing behind her, urged her to sing a song, in which she pointed him out as a devil. His eyes then blazed up horribly, and he seemed about to descend on her. She awoke screaming. Mr and Mrs Besterman each wrote out their own account of the dreams on the following day.[3]

In addition to the eleven cases which fulfil the primary or secondary conditions of authentication, the following are worth notice, though the evidence is not so well supported as in the first group.

[1] *Journ. S.P.R.* (1924), xxii. 350-2.
[2] *Id.* (1924), xxi. 349-50.
[3] *Id.* (1925), xxii. 123-5.

t 76. In 1869, Henry Armitt Brown, a brilliant lawyer, dreamed in New York City that he was lying on his back in a narrow street, in the grip of a low-browed, thick-set man with unkempt hair and grizzled beard who was trying to choke him. The dreamer saw two horror-stricken friends rushing into the street to save him, but before they could get there the assailant crashed through Brown's forehead with a hatchet. The next morning the man who had been the foremost rescuer in the dream told spontaneously, and without prompting, of having dreamed his part in the drama in great detail, corresponding accurately with Brown's dream. Within a week the second dream-rescuer also spontaneously told of having dreamed his part also. The written account, by Brown, was dated four years after the dreams occurred.[1]

t 77. In 1905 to 1907 Miss Irene A Wright was city editor of the Havana *Telegraph*. One night she dreamed that the editor had done her a grievous wrong. She dreamed with extraordinary clarity that she proceeded to the editor's room, floated upstairs, and in great fury stabbed him repeatedly.

Next morning when she entered the editorial room her friend greeted her, " Last night you appeared to me in a dream . . . You were a fury ! "

Miss Wright's account was dated 11 April 1929. No account was secured from the editor.[2]

t 78. Carrington, in 1931, reported a case in which he and two other persons all had on the same night a dream of a black baby (or, in one dream, a black bear) which fell from a height and was smashed below with a peculiar " plot " sound. The dreams differed in details.[3]

t 79. In her recent autobiography, Mrs Osborne Leonard describes what she believes to have been her explorations of the spirit world in her astral body. She says that she and Sir Walter Gibbons compared notes about their astral journeys to the same place, and verified each other's experiences. She has not presented an independently written account by Sir Walter, and the latter has not replied to a letter from the present writer, asking for confirmation of the experience.[4]

The degree to which the pairs of participants in the above cases actually shared in each other's dreams, as distinguished from a mere sensing by one of some aspects of the other's dream experience, is difficult to determine, but apparently varies widely. In cases,

[1] Walter Franklin Prince, *Noted Witnesses for Psychic Occurrences* (1928), 61-4.

[2] Walter Franklin Prince, *Human Experiences* (1931), 211-2.

[3] *Journ. Amer. S.P.R.* (1931), xxv. 404.

[4] Mrs Osborne Leonard, *My Life in Two Worlds* (1931), 95-100.

p 65, p 67, p 69, p 75, t 76 and t 77, both dreamers in each instance were conscious of the other, in settings which corresponded in some major points. In p 70, the husband noted that the dream apparition of the mother went to his wife's bed, implying a consciousness of his wife's presence. The account of her dream does not mention the husband or even his bed, but the setting obviously was the same. These eight cases, then, may be fairly classified as shared dreams.

In case s 66 it is not clear whether the young men reported vaguely a genuinely shared dream, or whether merely telepathic or accidental likenesses were involved. In cases s 68 and t 78 the dreams differ too much from each other to be regarded as shared. p 72 is really a double telepathic dream, in which both dreamers appear to have shared experiences of the sick man or of those near him, but in which neither dreamer was conscious of the participation of the other. In p 73 E. seems to have shared, in a somewhat altered fashion. certain aspects of Ann's half-awake experience. In p 74, the dreamers each dreamed of the other, and the central trends of the dreams are alike, but the details are too different to consider the case a truly shared dream.

The extent to which experiences on the borderline between sleeping and waking entered into cases p 69, p 72, and p 73, is worth noting. The line between dreaming and waking experience is not a clear one, as had already been pointed out in connection with cases s 59 and p 60.

## What are the Probabilities that Phenomena of the Types Herein Reported Actually Occur?

*What is the probability that apparitions located in space-time are actually perceived collectively?* If a single case were absolutely proved, it would be necessary to admit that collectively perceived apparitions actually occur. But the sceptic may raise the question whether any given instance may not be the result of a conspiracy to hoax, or the product of a combination of errors, delusions and coincidences. How strong a case is built up by a collection of the sort presented in this study? What is the approximate probability that in this collection there is no single valid case?

Cases s 6 to t 39 inclusive and also s 54—a total of 35—involve reports of collectively perceived apparitions. If all of these cases had been reported to have happened in London in 1884, or in Washington in 1925, the presumption might arise that an epidemic of hoaxes had arisen—that one story had inspired others, and that therefore the whole group as a unit should be regarded with suspicion. Actually, however, the alleged occurrences range in date from 1839 to 1932—a span of 93 years. In location, about half

occurred in the British Isles, a smaller number in the United States, and the rest in places scattered about the world. In view of the very wide chronological and geographical spread of the cases, it seems reasonable to assume that their probabilities are fairly independent of one another.

The probability that every one of a collection of independent cases is false is equal to the product of the probabilities that each individually is false. Judgments as to the veracity of a given case will vary widely. But in order to illustrate the order of probability established by this collection, the writer will assume that the probability of falsity of each primary case is ·3, of each secondary case ·5, and each tertiary case ·7. The collection of reports of collectively perceived apparitions includes 6 primary cases, 15 secondary, and 14 tertiary. Under the assumption just stated, the probability that all of the primary cases are false amounts to the sixth power ·3 which equals ·000729 ; the probability that each of the secondary cases is false amounts to the 15th power of ·5, or ·000030 ; the probability that all the tertiary cases are false amounts to the 14th power of ·7, or ·006782. The probability that every case in all three groups combined is false amounts to the product of these three probabilities, which is ·00000000015, or one chance out of approximately 6,770,000,000.

Judging the original probabilities of truth in the case reports as being better or worse than that assumed above will, of course, affect this combined estimate. Suppose, for example, one made the sceptical assumption that there were 9 chances in 10 that each case, taken by itself, was a hoax. Under that assumption there would still be only about 1 chance in 40 that every case in the 35 was a hoax.

In estimating the probable truth or falsity of the individual case reports, it is important to remember that the seeing of apparitions is not in question. Even the most conservative psychologists accept the fact that some people, under certain circumstances, believe that they are seeing persons who, according to ordinary tests, are not there. Neither is the seeing of veridical apparitions to be judged exclusively or even mainly on the basis of the evidence herein adduced. Scores, if not hundreds of other cases have been reported in which the occurrence of apparitions has been alleged to have coincided with related events not normally known to the percipients. The question at issue in relation to the present 35 cases is this : granted that people do see apparitions, and that some apparitions may coincide, in ways not explicable by chance, with events not normally known to the percipients, what is the probability that these reports of the same apparitions being seen at the same time by two or more percipients are genuine ?

Moreover, in seeking the absolutely most probable estimate of the truth of such accounts as we have been considering, it is necessary to contemplate not merely the records of experiences actually assembled here, but the probable collection which would have resulted if an exhaustive study could have been made. Obviously, only a small fraction of actual accounts of seeing apparitions have ever been published. The present writers cannot hope to have made an exhaustive collection of even the published cases. In view of the strong probabilities established by the present cases, it seems clear that a truly exhaustive collection of the evidence which already exists, or has existed, would establish overwhelmingly the proposition that collectively perceived apparitions of types more or less similar to those covered in this study do occur.

*What is the probability that apparitions have been produced experimentally?* Of apparitions corresponding with deliberate attempts to produce them, 13 cases are recorded. These cases involve 11 different experimenters who reported a total of 19 different successful attempts to project apparitions of themselves. The cases range in date from 1819 to 1900. Eight occurred in the British Isles, 2 on the Continent, 2 in the United States, and one is not localised. There is somewhat more tendency for these cases to be clustered than the examples of apparitions. Five of the experimental cases occurred in England during the years 1881 to 1886, and at least three of these experiments were stimulated by reading about other attempts. Whether this reduces or enhances the reliability of the reports may be left to the judgment of the reader. But one additional source of strength in these reports is the fact that in two cases (p 43 and p 45) the experiments were made with the advice and foreknowledge of eminent psychical researchers.

Of the cases in this group, 4 are primary, 4 secondary, and 5 tertiary in evidential quality. Assuming that the probabilities of hoax, misreporting, and the like are ·3 for primary cases, ·5 for secondary and ·7 for tertiary cases, the probability that all 14 cases are falsified would be ·000853. Assuming that the chances of hoax or credulous misreporting is ·9 for every case, the chances that all 13 are false would be about 1 in 4.

Another way to approach the question of the probability that experimental projection of apparitions is a demonstrated phenomenon, would be to ask what would be the attitude of physicists, chemists or biologists, toward an hypothesis with respect to which 20 successful crucial experiments had been reported, assuming that the reports varied in their authentication as these 20 vary.

Whatever may be the answers given by different readers to these questions, it may certainly be said, with all due scientific caution,

that a sufficiently strong case has been made out for this type of phenomenon to justify exploring the corollaries which follow if experimental projection is possible.

*What is the probability that apparitions sometimes correspond, and have causal connections, with dreams?* The 12 reported cases of this type string out from 1754 to 1918. Seven occurred in England; 4 in the United States, and 1 on the Atlantic. As to evidential quality, 5 are primary, 5 secondary, and 2 tertiary. If the probabilities of falsity are taken as being ·3, ·5 and ·7 respectively, the odds against all of these cases being hoaxes or credulous misreports is 1 in about 27,000; if the odds against each individual case are taken to be 9 to 1, the odds that the 12 cases as a group are all false become 1 in 4.

*What is the probability that genuine reciprocal dreams occur?* Of this type of phenomenon, 15 cases have been reported in this study, ranging in date from 1869 to 1925, and about evenly divided between England and the United States. The fact that 9 of the cases are of primary evidential quality (in addition to 2 secondary and 4 tertiary) raises the authentication of this group to a high point. The probability that all the cases are spurious (under the ·3, ·5, ·7 assumption) is ·00000119, or 1 in about 840,000. Under the 9 to 1 assumption for individual cases, the odds for the group become 1 in 5.

*Summary for cases as a whole.* When the crystal visions are included, a total of 79 cases have been summarised in this study. Of these, 27 are primary, 26 secondary, and 26 tertiary. They range in date from 1754 to 1932. About one-third occurred before 1880; about one-third after 1900. About half of them happened in the British Isles, chiefly in London and its environs. About one-fourth came from the United States. The rest were scattered widely over the earth. In a word, even with the very inadequate efforts at collection which psychical research agencies have thus far been able to make, the reporting of collective and reciprocal apparitions and visions has been persistent and world-wide. It seems overwhelmingly probable that these reports have some basis in actual fact: the reality of jointly and reciprocally perceived apparitions may be taken as demonstrated.

## In What Respects are these Apparitions "Objective"?

*Meaning of the term "objective."* To say that an apparition is purely subjective means that it has no existence independent of the percipient. But when the attempt is made to set up tests of objectivity, the distinction becomes rather elusive. Ultimately,

the objective reality of an experience is to be measured in the degrees to which it is capable of being shared with other people, and the degrees to which it enters into working relations with the rest of one's experience. Specifically, the following tests, while not conclusive, help to illuminate the degrees to which apparitions described in these 80 cases partook of objectivity.

*To what extent did these apparitions affect more than one sense?* Much the most frequent type of apparition among those described in these cases is the purely visual. But both visual and [illegible] experiences were combined in cases s 24, s 26, s 40 (?), [illegible] p 65, and p 74. Tactile as well as visual sensations were produced by the apparition in p 42, p 43, s 53, s 54, p 56, p 60, s 68, and p 69. Visual, auditory and tactile impressions were all involved in cases p 45, s 47, p 72. Sensations of cold were induced in cases s 19 and p 45. It will be noted that these lists include 10 primary, 8 secondary, and 1 tertiary cases.

In case t 39, one percipient experienced auditory hallucinations and the other visual; in case s 28 the apparitional experience of one percipient was tactual, while that of the other was visual and auditory. In s 24, the account indicates that the voice was heard subjectively. The vision itself was stated to have been subjective in s 62, and both vision and voice seem to have been subjective in s 28.

*How consistently did independent percipients perceive the apparitions?* This is the most usual common sense test of objectivity. "Did you see what I saw?" asks the incredulous observer. In case s 6, both Mr Mouat and Mr R. saw the apparition of Mr H. standing opposite Mr Mouat at the corner of the table, looking melancholy. In case t 13, the daughter saw three figures and called the attention of her father, who saw them in the position which she indicated, but realised that they were phantasmal. In case p 16, Miss Goodrich-Freer followed the eyes of Miss H., and saw there the same apparition which both agreed later stood in the same position. In p 17, Mr and Mrs Barber both saw the apparition of the old lady go up the walk to the door of their house. In s 18, the mother and daughter saw the apparition in the same place in the room; the profiles of the figures and the reflections in the mirror were what would have been the case if a "real" person had been standing there. In s 19, the original account makes it clear that all three percipients got consistent impressions of the location and movements of the apparition; the position as first seen in the mirror was consistent with the position as directly observed. In s 24 both percipients saw the apparition sitting on the foot of the bed, and both observed it rise, go up to the head, and bend to speak to the corporal. In s 25, the three percipients all saw the apparition

enter, pass through the room, contemplate the same picture, and depart. In p 30, both percipients saw the figure of the mother bending over the bed of the dying boy. In s 31, the Colonel followed the eyes of the dying man to the spot where they both saw the apparition of Walt Whitman. In s 32, the rector and the two widely separated parishioners all saw the church warden apparition standing before the altar. Here then are eleven cases, in each of which two or more percipients (as far as their accounts relate the cases of [illegible] the same figure in the same special location, wearing the [illegible] against [illegible], with the same facial expressions and doing the same things. Although these are perhaps the most striking cases, much the same thing might be said of the other collective perceptions of apparitions. If these experiences were subjective, they were collectively subjective, and were consistent in their relations to the material environment.

*To what extent did the apparitions produce effects upon the material environment?* In reports of other psychical phenomena it has frequently been alleged that apparitions or materialised spirits have opened doors, moved flowers about, left imprints on gravel walks, on dental wax, on smoked paper, and on photographic plates, made paraffin moulds of hands, feet or other members, and produced other lasting modifications in the material environments in which they appeared. The nearest approach to such phenomena which have been noted in these cases are the mirror reflections in s 18 and s 19, the casting of a shadow in s 26 and p 45, the opening of the door in t 50, the trying of the front door in t 64, and the extinguishing of the light in t 22. Most if not all of these may well have been subjective impressions. If collective observations in *séance* rooms were included, far more data would appear on this point, but the difficulty of demonstrating to sceptical investigators the absence of fraud in such phenomena makes it necessary to treat professional mediumistic *séances* as a special category, and to confine the present study to spontaneous and non-*séance* experimental cases.

*In what ways did the apparitions transcend ordinary space-time conditions?* Distance has been transcended radically in many of these experiences. In cases t 50, t 52, s 54, s 59 and t 63, the distances between appearer and percipient were measurable in hundreds of miles; in case t 9, thousands of miles are reported to have been transcended.

The apparitions were observed in a number of cases to pass through material obstacles. In case s 31, the apparition of Whitman was seen to pass through a bed; in s 26, the apparition of the naval officer was seen to pass through the wall; in t 23 the woman and baby did this; in p 20, the figure sank through the floor; in t 9 it sank through the floor and locked door; in s 29 it went up through

the ceiling. In cases t 22, s 26, and p 56, the apparitions were discovered in rooms known to have been locked. In case t 14, the percipient attempted to catch hold of the apparition, but could get hold of nothing. In p 20, the percipient caught hold of something, but it was dragged away as the apparition sank into the floor. (Yet in the various tactile cases, the apparitions became tangible in certain respects.) The apparitions were transparent to at least one percipient in t 13 and t 38. They took form gradually in p 5 and s 31. They faded gradually from sight in s 15, s 21, s 24, s 29, s 40 and p 44. They vanished suddenly under the eyes of the percipients in s 6, s 19, p 31 and t 37. The apparitions were seen in normally impossible positions in two cases—on the ceiling in s 11, and on the wall in s 29. The visions were self-luminous or carried their illumination with them in s 19, t 22, t 23, s 29, s 41, and probably in some other cases.

*Summary.* Apparitions, in the above cases, typically transcend spacial separation even of hundreds of miles, and typically pass through ordinary matter. Yet they may produce effects on the senses of touch and hearing at the same time as that of sight, and they have frequently been seen by two or more observers, whose reports of their appearance, facial expression, costume, position, movements, and other details, correspond so closely as to indicate that the experience was shared to a degree approaching that of ordinary sense experience.

## To What Extent were these Apparitions Conscious Personalities

*Conscious apparitions of living persons.* In 10 of the cases cited, a definite dream, vision or clairvoyant experience corresponded closely enough with the setting in which the apparition occurred to justify the inference that the focus of consciousness of the appearer was in the apparition. These cases are s 46, t 52, s 53, s 54, p 56, s 59, p 60, s 62, t 63, and t 64. This list includes 3 primary, 5 secondary, and 3 tertiary cases. (In case p 57, the conscious memory of the appearer terminated before the apparition completed its activity.) In addition, 5 cases (of which 4 are primary) include suggestions that some vague consciousness existed. In t 50, the appearer "felt in her thoughts she herself was half present at home, and could see her people," but gave no evidence that this conscious experience corresponded with what actually happened at home at the time. In p 42, Mr Beard made a memorandum that "while concentrating he seemed to himself to be actually in the house." In p 44 and p 45, Mr Godfrey had dreams in which the experiences of the percipient were reported to him in a way possibly suggestive of sub-conscious knowledge on his part of what had taken place.

In p 57, the appearer thought she saw her fiancé looking pale and with his face bleeding at the time when he was kicked in the face and when she appeared to him. His face, however, was actually not bleeding.

In two cases—p 5 and t 8—the appearer and the percipient were the same person. In two others—s 40 and t 51—it is stated specifically that the appearer had no memory of the experience of appearing. Presumably this was true also in other experimental and collectively observed cases where no statement on this point is made. In case t 64 the memory of the experience was recaptured only by persistent effort. It would be exceedingly interesting to discover whether hypnotism or other methods of tapping the sub-conscious could elicit suppressed memories of apparitional experiences in such cases. In the absence of data of that sort, it can only be said that some apparition of living persons seem to have been self-conscious personalities, while others seem to have retained only vague memories, or no memories whatever, of their having appeared.

As far as can be judged from the cases at hand, these unconscious, or partly conscious (or perhaps forgetful) apparitions were of much the same types as the fully conscious ones. They spoke (p 45 and s 40), touched the percipient (p 43 and p 45), made apparently intelligent adaptations of their movements to their physical surroundings and the people in them (p 5, s 40, p 42, p 45, t 50, and t 51), and showed much the same tendency to appear to loved persons, as the conscious apparitions did. It may possibly be significant that the apparitions in s 40, p 44, and p 45 showed tendencies to take shape slowly, be misty or dissolve gradually, whereas this characteristic is not reported for any of the fully conscious apparitions. It may also be worth noting that four of the conscious cases are reported to have occurred at distances of 100 miles or more, between appearer and percipient, while only one of the vaguely conscious or unconscious cases were at such a distance.

*Are the apparitions of the dead similar in observable characteristics to the conscious apparitions of the living?* In 16 of the cases, apparitions of persons known to be dead were collectively observed. With these, probably, should be classed also cases p 20, p 21 and t 23. In what reported aspects were these 19 apparitions similar to, and in what reported aspects different from, the 11 conscious apparitions of living persons? Due to the method of selecting cases for this study, all of the reported apparitions of dead persons were collectively perceived. But of the conscious apparitions of living persons, s 55 was also collectively perceived.

The self-conscious apparitions spoke to the percipients in cases s 59, t 63 and t 64; they touched the percipients in s 53, s 54, s 56 and apparently in s 60. Apparitions of the dead are reported to

have spoken to percipients in cases s 24, s 26, and s 28; in s 28 and s 31 they are reported to have touched the percipients. Conscious apparitions of the living are reported to have made intelligent or apparently purposeful adjustments to physical objects or to people in 7 of the 11 cases—s 53, s 54, p 56, s 59, s 62, t 63 and t 64. Apparitions of the dead are reported to have made such adjustments in cases p 5, s 24, s 25, s 26, s 28, p 30, s 31, s 32, p 43, t 36, t 37 and t 48—*i.e.* 12 of the 16 cases. A conscious apparition passed through a locked door in case p 56; apparitions of the dead passed through physical objects in p 20, t 23, s 26, s 29 and s 31; they disappeared suddenly in cases p 21, p 30 and t 37.

In the matter of taking shape or fading out gradually, of being transparent, and of being self-luminous, differences occur. None of the fully conscious apparitions showed any of these characteristics, while 9 of the apparitions of the dead showed one or more of them—namely, p 5, t 13, p 20, p 21, t 23, s 24, s 29 and s 31. However, apparitions of the living who did not retain conscious memories of appearing showed tendencies to fading in s 40, p 44 and p 45.

The apparitions of the dead had it reported that they wore ordinary clothes in 13 cases, but this was probably because of the general expectation that they might wear something else. Of the conscious apparitions, s 46 was reported to be wearing ordinary clothing, and s 55 had on a night-dress.

The emotional connections between appearers and percipients seem to have been much the same in the group of conscious apparitions as in that of apparitions of the dead. In the conscious group, the relationship between appearer and percipient was husband and wife, or betrothed, in 4, mother (or father) and child in 3, and friend or near relation in 2 cases; in only one case was the percipient a stranger. For dead persons, there were among the percipients a husband, wife, or betrothed, in 3 cases; a son or daughter in 8; and a close friend or relative in 14. In only 3 cases was the apparition seen only by strangers, though this number would probably be increased if full facts were available about doubtful cases.

Four of the apparitions of the dead occurred at a time of crisis for the percipient or the person toward whom the apparition was directed: in s 25 the old mother appeared at her son's portrait at the moment when he was consummating a business achievement along the lines which she had urged; in s 26, the dead father appeared to his son at a time of financial and moral crisis; in p 30 the mother appeared at the bedside of her son when he was dying; in t 35 the dead woman appeared in the house where her beloved sister was dying. But conscious apparitions of the living also tended to appear at times of crisis for the percipient. In s 46 the

husband, worried about his wife, appeared by her bed. In s 54, the wife came in apparitional form to her storm-tossed and seasick husband, about whom she had been concerned. In p 57, the apparition of the fiancée was seen by the man who had just undergone a painful accident. In p 60, the presence of the mother came to the sick boy.

Except, then, that they show tendencies to be self-luminous and transparent, and to fade in or out, the collectively observed apparitions of the dead seem to be closely similar in character to the conscious apparitions of the living.

## REVIEW.

Dr Josef Deutsch, *Konnersreuth in ärztlicher Beleuchtung*, 8vo. pp. 80. Paderborn: Verlag de Bonifacius-Druekerei, 1932.

"*Videant consules ne quid detrimenti capiat res catholica.*" These are the words—barring a list of works of referenee on pp. 78-9—with whieh this little book ends (p. 77).

They show the writer's position with perfeet clearness. Dr Deutsch is both a learned surgeon, who for some thirty years has been ehief physieian at the Trinity Hospital of Lippstadt (Westphalia), and a devout Roman Catholie. He is also, as is obvious from several passages, a profoundly believing Christian. And yet his attitude towards Konnersreuth is one of undisguised seeptieism.

Apparently he is no exeeption. For ineidentally he tells us (p. 60) that, as he can state authoritatively, all the Roman Catholie physieians (of Germany) " with dwindling exeeptions " are either viewing Konnersreuth with very strong doubts, or reject it altogether. And on p. 73 we read that in publishing his work—privately circulated at first—he was moved exelusively by the apprehension that through Konnersreuth Roman Catholieism might some day find itself in a position similar to the one it was onee brought into by the Léo Taxil hoax. Sueh pronouneements are eharaeteristie enough.

Dr Deutseh's very valuable work has appeared soon after it has beeome known that the Bavarian Bishops had deeided to express to Therese Neumann their wish that she should submit to a seientific investigation in a University elinie—at least in a " neutral " clinic.[1] To this very weleome deeision the author refers in a *Nachwort* on pp. 75-7. As was to be expected and quite rightly, he sees in it a support for his position on the part of high ecclesiastieal authority.

The Bavarian Bishops' deeision beeame known in Germany to the general public through the daily press on 16 Oetober. I am writing these lines at the end of Deeember and it is not yet offieially known what attitude the Neumann family have assumed towards the Bishops' invitation. The information is rather eontradietory and uneertain, but in any ease not satisfaetory. Indeed Dr Deutseh even says that he knows from an authoritative source that again Therese

[1] That is in a clinic not of exclusively religious character.

Neumann's father has not consented to have his daughter placed under observation. " Apparently it is the same story as before. To people who view one more investigation as necessary she (Therese Neumann) will say, ' Yes ', but should the people be in earnest she seeks refuge behind her father's refusal " (p. 76).

It must be admitted that such a circumstance is highly to be regretted, and Dr Deutsch is quite justified in saying that if Therese persists in such an attitude (it should be added that she is thirty-four !) she will be unable to prevent outsiders from interpreting it in an unfavourable sense. " They will come to this conclusion : there is deception here, and the father who so obstinately refuses knows about it " (p. 76). As to which all sensible people will be of the same opinion.

The unwillingness of the Neumann family to have the matter properly investigated is the more unpardonable since, as pointed out by Dr Deutsch, Therese's alleged abstinence from all food (barring a fraction of a Host every day) would, if genuine, be a marvel in comparison with which the resurrection of Lazarus sinks into insignificance. In the latter case a miracle occurred only once, the organs of the dead Lazarus merely resuming their natural functions. In the case of Therese, ostensibly living for years without partaking of any food, a new miracle must take place day after day, hour after hour. And this violation of the laws of Nature such as the world has not yet seen could be made patent to every man of goodwill without much difficulty ! God's Almightiness could be demonstrated irrefutably before millions of men ! " Why therefore does not this happen ? Because Therese Neumann and her parents do not wish it and view such an ordeal as too hard " (p. 65).

Why, on the other hand, should a new investigation take place outside of Konnersreuth ? Because, supposing Therese eats, drinks, etc., notwithstanding her assertions to the contrary, " it is impossible to keep the matter secret from the whole world without accomplices. These possibly existing accomplices were not then[1] under observation and this is a serious flaw in the former investigation. Such a flaw can be eliminated only by removing Therese Neumann out of her environment " (p. 69).

Whilst entirely agreeing in this respect with the learned author I am ready to go one step farther and to suggest for our researches one more canon of evidence formulated somewhat as follows : We must bear in mind that with some people conviction beyond a certain degree of intensity is apt to engender at least " semi "-complicity. To generalise such a statement would be highly unintelligent and

[1] [Dr Deutsch has in view the systematic observations carried out at Konnersreuth from 14 to 28 July 1927 by four Franciscan nuns. These observations were very conscientiously made, but in the author's opinion inconclusive].

unjust, but to ignore the possible existence of such a frame of mind and its consequences would be equally faulty and risky. Nor is there any reason to doubt that intensely religious people can be also subject to such a temptation—and even occasionally yield to it.

Meanwhile let us return to Dr Deutsch's work. It does not deal either with the stigmata or with the other alleged " phenomena " such as the *erhobener Zustand*, Therese Neumann's claim to act as " the voice of Christ on earth ", and the like. These omissions are due, it appears, to the fact that here " it is not for the physician to decide alone, Theology having also to say its weighty word " (p. 73). Some people, of whom I am one, will regret the author's discretion, especially with regard to the stigmata.

Up to page 60 Dr Deutsch's book is devoted to a detailed disproving of the medical part of Herr Fritz Gerlich's work *Die Stigmatisierte von Konnersreuth* (Munich 1929). Here Herr Gerlich, who was a Protestant when he wrote the two volumes in question, but who has long since been an enthusiastic believer in Konnersreuth, had attempted to show that in Therese there is no hysteria and that she had in fact suffered before being " miraculously " cured from various *organic* lesions and troubles.

Herr Gerlich, it should be added, is no physician. And his diagnosis is mostly retrospective. Dr Deutsch systematically and pitilessly demolishes it. Into the details of this process of demolition I need not go. Suffice it for my purpose to reproduce the following lines from p. 59 : " In my opinion Gerlich's ' diagnosis ' may best be summed up in the form of the following ' prescription '. Take a series of the biggest possible improbabilities, mix them up with this or that impossibility, savour it all with vivid fancy and a few quotations and squeeze it all in the form of preconceived opinion—and here you have a diagnostic which ' without erroneous conclusion and without hypothesis ' explains everything directly by the law of cause and effect."

The case is still *sub judice*. But gradually the scales are being turned more and more against Konnersreuth and the Neumann claims. In any case if the Bavarian Bishops' desire as to the *stigmatica* being examined in a clinic is definitely not complied with,[1]

[1] If on the one hand no one can compel Therese Neumann and her family to comply with that wish, the Roman Catholic Church, as rightly pointed out by Dr Deutsch, has on the other sufficient means to prevent Konnersreuth from being henceforth looked upon as a place of pilgrimage. That Church can forbid for instance, ecclesiastics such as Chaplain Fahsel to move from one town to another preaching about Therese Neumann and attempting to identify Konnersreuth and the Catholic faith, it can put an end to the publication of writings which " under the cloak of piety " represent all disbelievers in Konnersreuth as men without faith, bad Catholics, etc. " It could finally leave Therese Neumann entirely to herself " (p. 73).

psychical researchers, I submit, will be most undoubtedly entitled to conclude that the Konnersreuth " phenomena " had better be left severely alone. In which conclusion they are sure to be supported by several learned Roman Catholics, both priests and laymen, Dr Deutsch being one of the most prominent among them. We are happy to see him in this protracted and tedious struggle between credulity and bigotry on one side and on the other the purely scientific standpoint—which in this case at least is completely free from all anti-religious bias—championing the cause of unmitigated Truth.

P.-P.-S.

# REPORT OF A SERIES OF SITTINGS WITH RUDI SCHNEIDER.

## I. Introduction.

By Lord Charles Hope.

The following report is based on a series of experimental sittings held with Rudi Schneider in London during October, November and December 1932.

I had already been present at some thirty-five sittings with Schneider while he was employed by the National Laboratory of Psychical Research in 1929-30 and early in 1932, and at three sittings in Paris in the autumn of 1930 at the Institut Métapsychique. In view of the interesting report *Les Pouvoirs inconnus de l'Esprit sur la Matière* issued by Dr Osty (Director of the Institut Métapsychique of Paris) and his son M. Marcel Osty on experiments conducted by them with Rudi Schneider in October 1930 to December 1932, I was anxious to arrange a series of sittings with this medium, and, if possible, to repeat the absorption effects of infra-red rays noted by Osty as taking place in Schneider's presence when he was in trance.

As one of the criticisms raised against Dr Osty's report has been his omission to publish the names of most of the sitters present during his experiments, the names of those present at the sittings mentioned in detail in this report will be found in the notes of the sittings.

As far as seemed possible, I got those people to help me whose chief interest lay in the question of whether or not the phenomena produced in the presence of Rudi Schneider could be accepted as genuine or not. By the term "genuine" I mean produced in some way other than by fraud. Unfortunately, as most people interested in this subject from a scientific point of view are extremely busy men, it was clearly impossible to make them responsible for the conduct of the experiments, but I was able to obtain competent assistance in the matter of the apparatus used at some of the sittings, and at all times I tried to conform to any suggestions made by responsible persons as to the control, etc. of the medium during the experiments.

I was fortunate enough to enlist the interest of Lord Rayleigh in the sittings and he kindly lent a considerable proportion of the apparatus used for the experiments with infra-red rays, details of which are given in this report. Comments by Mr C. V. C. Herbert, Lord Rayleigh, Professor Fraser-Harris, Dr William Brown, Mr C. C. L. Gregory, Mr Gerald Heard and Dr B. Wheeler Robinson, as to their impressions of the phenomena witnessed by them and the

conditions under which these phenomena were produced, will be found in this report.

My special thanks are due to the Dowager Lady Rayleigh, who very kindly allowed her drawing-room to be used for sittings; to Mr C. V. C. Herbert, who made himself responsible for the smooth working of the apparatus employed, a task entailing much time and trouble; to Captain the Hon. Victor Cochrane-Baillie, who made himself responsible for taking the notes; and to another friend of mine who bore a considerable share of the expenses entailed.

Thirteen sittings took place at 65 Cadogan Gardens, the residence of the Dowager Lady Rayleigh, and fourteen at 16 Queensberry Place, in a *séance*-room which I had hired exclusively from the London Spiritualist Alliance.

It was at first intended to hold as many sittings as possible at 65 Cadogan Gardens, but when I realised that the phenomena in question were becoming increasingly weak and sporadic I determined to see if a change of rooms would make any apparent difference.

The room at 16 Queensberry Place was considerably smaller and empty of superfluous furniture. What seemed more likely to help was the psychological factor that the medium had given successful sittings in the same room on his first visit to London during 1929.

The first sitting was held at Queensberry Place because the other room was not yet ready. The second to the tenth sittings held at Cadogan Gardens were chiefly utilised for experiments with photography by infra-red rays. Although fairly frequent absorptions of the ray were registered, nothing appeared on the plates. Possible explanations of this are dealt with by Mr Herbert in his report.

The control of the medium, both manual and by means of muslin screens, quite excluded the possibility of the medium having placed some material object in the ray and withdrawn it before a photograph could be taken. The effects on the photo-electric cell of the absorptions of the rays sometimes persisted considerably longer than it took to expose the plates.

At no time had the medium access to either of the rooms used except while the sittings were being held, and he was then never left alone in the room.

On the whole, the phenomena noted were weaker and less frequent than those reported as having taken place with the same medium elsewhere, but the results obtained go far to support the claims put forward by Dr Osty in his report. His experiments lasted fifteen months, whereas ours covered only eleven weeks.

It will be noted that at Cadogan Gardens fairly frequent absorptions in the infra-red rays were noted at most of the sittings held there, whereas most of the movements of objects took place at Queensberry Place.

As may be seen in the table at p. 278, at only ten sittings out of a total of twenty-seven were both ray absorptions and movement of objects noted. This includes three sittings at which the ray absorptions were very small and infrequent.

Although it would be dangerous to jump to hasty conclusions in a question seemingly affected by so many dissimilar factors, the impression given me was that the medium found it easier to achieve absorptions in the ray than the movement of objects. This supposition was supported by his successes in ray absorptions when the muslin panels were in place between him and the ray, whereas under similar conditions no movements of objects took place. (N.B.—Dr Osty reports that at some of his sittings objects were moved which had been placed behind muslin curtains.)

Another suggestion which may tentatively be made, judging from the results obtained, was that a success in one direction usually ended in a failure in the other. This, however, may have been caused by the medium's apparent preference for success with material objects rather than with the rays, and so lack of success with the former may have led to more attention being paid to the latter when his powers were at a low ebb or in some way misdirected.

The medium was always controlled by one of the sitters sitting opposite to him and holding him by the wrists or across the palms of his hands. The sitter immediately to the left of the controller, the sub-controller, put his or her right hand on the medium's right hand or between his hands.

The controller placed his feet outside the medium's feet. Personally, when controlling, I always placed my feet against the front legs of the medium's chair.

The remaining sitters joined hands, and the sitter on the exteme left passed his hand across to the next sitter. The incident of the white light being shone during the sitting on 25 November was of special interest inasmuch that it happened accidentally. The effect which the white light apparently had upon the medium was considerable, and the incident therefore enabled an experiment to be made on him which otherwise would have been impossible without forfeiting the confidence of his trance personality, " Olga." The sitters who by their positions adjacent to the medium were best able to judge of the sequence of events and the general effect on the medium have made special mention of this in their reports.

When the medium had regained his normal state he appeared not to know that anything unusual had occurred. He did not complain of feeling any ill effects either then or later. As far as I could judge from what was said by the medium just after the incident and at a subsequent sitting " Olga-Rudi " seemed disposed to blame " herself " more than us for the accident.

The notes were always taken during the sittings (except when otherwise stated), and are substantially as at first written down; but small errors had sometimes to be corrected and these alterations, together with a copy of the notes of each sitting, were sent to most of the sitters as soon as possible after the sittings in question. A few extra notes have been added by me from time to time, and these additions are indicated in the report.

A word must be added on the subject of the "cold air" and "cold breezes" frequently mentioned by the sitters and often reported in the notes. This phenomenon was not checked in any way, and indeed was impossible to check, but as the impression was common to all or nearly all the persons taking part in the sittings, it was duly mentioned in the notes. Although this feeling of "cold air" was more frequently remarked upon by those sitting near the medium, that was not, by any means, always the case, and accidental movements, cramped positions or the perception of the breath of the sitters do not seem to be a sufficient explanation. Sometimes one sitter after another would remark upon this sensation as though an area of cold air was passing along in front of the sitters. I do not remember anyone complaining of cold air round the back of his neck. On the whole, however, I am inclined to discount these sensations as being purely subjective, although worthy of mention.

It would be useless to attempt to judge of the effect, if any, that individual sitters had on the production of phenomena. I think the evidence, such as it is, supports the theory that the medium alone supplies all the "force" manifested by the movements of objects and the absorptions of infra-red rays. Such, however, I believe, was not the opinion held by the medium, who, both when normal and in trance, seemed to think the sitters played an important part in the production of the necessary "force." The medium, while in trance, made almost continuous movements with his fingers along the arms and legs of the controller and arm of the sub-controller, presumably to gather this "force." Towards the end of each sitting a contrary movement was made of giving back the "force" supposed to have been collected from the sitters.

As the question has been raised with regard to the presence of Fräulein Mangl at the sittings given by Rudi, her fiancé, it is as well to point out that she attended only eight out of the total of twenty-seven, including the special sitting of 25 November, to which no evidential value was attached. Also, although we had no specific reason for suspecting her we always bore in mind the possibility that she might try to help out the phenomena, and took suitable precautions. Neither she nor Rudi ever showed any desire that she should be invited to the sittings.

Since the results being obtained were not as frequent as I had

hoped for, I refrained from varying the controllers more than seemed necessary, as in my previous experience of the medium it had seemed to me that new controllers tended to upset him for a time or two.

"Olga-Rudi" at times showed an inclination to blame certain sitters for the lack of phenomena, but I think it was merely their presence at poor or negative sittings that associated them in the medium's mind with failure on his part.

Towards the end of the series of sittings I did not introduce any fresh sitters, and for the last three sittings I had intended to ask only those sitters who had, either at this or at previous series of sittings, witnessed especially strong phenomena. For two sittings this plan was adhered to, but without any apparent benefit. Then the sequence was broken by "Olga-Rudi" 's demand for an extra sitting, to which all the sitters were unable to come. The conditions necessary for the production of strong and frequent phenomena seemed as elusive to "Olga-Rudi" as they were mysterious to us.

It may be useful if I add a brief note on the principles of the infra-red apparatus used during these sittings. The visible spectrum ends with red, but beyond it "light" continues into the infra-red. The infra-red wave-lengths, though they produce no visible light, and thus are apparently less harmful to the medium and his "powers," are capable of being detected by appropriate apparatus, such as a photo-electric cell. Therefore, if a beam of infra-red light is directed at such a cell and if the cell is connected with a recording apparatus, it is possible to measure the amount of infra-red light that reaches the cell. This, again, makes it possible to detect any interruption (absorption) of the infra-red beam. It is on this principle that the infra-red apparatus is based.

## II. Individual Reports.

### 1. By C. V. C. Herbert, B.A., F.R.A.S.

During the autumn and winter of 1932 I assisted at a series of experiments with the Austrian medium, Rudi Schneider. These experiments were carried out by Lord Charles Hope, who had asked me to be responsible for the scientific part of the work as regards its physical aspect. The experiments were undertaken under considerable difficulties, chief among which were the following: lack of experience [1]; lack of workshop facilities and skilled assistance; lack of funds. As regards the first, I feel confident that much better results could be obtained in any future work in the light of the

[1] This only applied to the scientific side: Lord Charles Hope has had considerable experience in the general conduct of sittings.

knowledge acquired during these experiments. The second difficulty was a very real one. Anyone used to laboratory work knows the troubles and waste of time inherent in the use of improvised apparatus, particularly in the dark. We could not try many of the experiments we would have wished owing to lack of apparatus, which the third difficulty prevented us from buying or having made. In spite of the generosity of many friends, little money was available for the purchase of apparatus, and though we are deeply indebted to various individuals and institutions who lent us instruments, it was impossible to borrow all that we needed. Nor with our other activities were we able to devote as much time to the work as we would have wished. It is hoped that we have again demonstrated that the subject is a sufficiently important one for future experiments to be carried out under conditions in which these obstacles are removed.

Before the beginning of the present series of experiments, I had had a number of sittings [1] with Rudi Schneider, at some of which I had used an infra-red absorption apparatus, which had been specially designed to exclude as far as possible the possibility of mechanical fraud. Rather to my surprise, the instrument showed unmistakable absorptions of the beam on the very first evening that it was used. Schneider had had no opportunity of examining the apparatus before the sitting, nor had he any clear idea of its construction.[2] With these apparatus I noticed, independently of Dr Osty of Paris, that the effect on the beam was at times oscillatory, having a frequency of twice that of the subject's respiratory period.[3]

The experiments now to be considered were started with a view to obtaining direct photographs of Osty's *substance invisible*,[4] by means of an apparatus designed and constructed by Lord Rayleigh, who very kindly lent the apparatus and superintended its erection and use. Lord Rayleigh has already described his apparatus,[5] and the reader is referred to his paper for the details of its construction. Here it will suffice to say that the method used is " instantaneous " silhouette photography by infra-red radiation, a photo-electric arrangement being used to show when the occultations of the beam are taking place. Ilford infra-red plates are used in conjunction with a filter of cobalt glass. The apparatus worked excellently ; but the plates obtained were all either complete blanks, or showed only such trivial markings as might be due to defects in the emulsion. Deflections were noticed in the galvanometer of the photo-electric

[1] By the courtesy of Mr Harry Price, of the National Laboratory of Psychical Research.

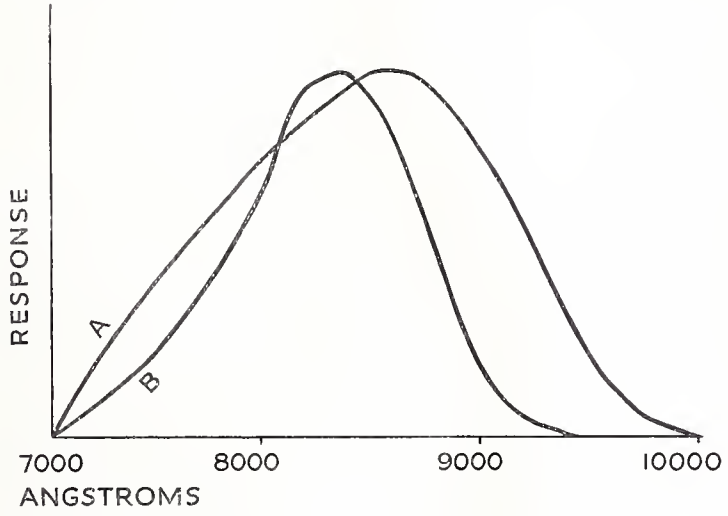
[2] See page 264 for details of the construction.

[3] See E. and M. Osty, *Les Pouvoirs inconnus de l'Esprit sur la Matière* (Paris 1932).

[4] Osty, *op. cit.*

[5] *Proc. S.P.R.* (1933), xli. 89.

circuit, and plates were taken, often when the deflection was at its maximum; but no sign of any occulting substance could be seen on the negatives. The *substance invisible* was invisible still. These apparently paradoxical results can probably be explained by the fact that the plate and the photo-electric cell were not accurately matched as regards their frequency response characteristics. It had been hoped that large deflections would be recorded, corresponding to a diminution of the total radiation of the beam of 50% or more. Had this occurred, it would have been impossible for the occulting substance to escape detection by the plate. Unfortunately, no large deflections were obtained: and it must be assumed that




A. Cell and Filter. B. Plate and Filter.

Fig. 1.—Rayleigh Apparatus: Response Curves.

those corresponding to the photographs taken were caused by the absorption of the longer wave-lengths of the relative spectrum, to which the plate was comparatively insensitive. Thus it was computed that a complete cut off of the wave-lengths over 9000 Ångstroms would have reduced the output from the cell by 25%, while only reducing the effect on the plate by 2% (see fig. 1). The figures are approximate only. A body of large area, absorbing only the longer wave-lengths, might well have caused a considerable galvanometer deflection, while producing so faint an image on the plate as to be invisible.

The experiments thus tended to show that the diminution in the intensity of the infra-red beam was due to the absorption of the longer wave-lengths only.[1] They also indicated that the absorptions were *not* due to mechanical fraud.

[1] Cp. Osty, *op. cit.*, p. 84.

The general arrangement of the apparatus was as follows (see Plate I): the sources and filter were contained in a box screwed to a rigid table; a similar table, placed 12 feet away, held the camera and cell, which were also screwed down. The large lens, 12 inches in diameter and of 3 feet focal length, was held in a wooden mount, screwed to a smaller table, placed midway between the source and the camera. All three tables were screwed to the floor of the laboratory. An artificial flower was placed close to the large lens, on the camera side, and the medium was asked to concentrate the "force" above the flower. The wires from the cell were led to a light-proof cabinet, containing the galvanometer and illuminating apparatus, and also, in most of the experiments, a drum camera for obtaining a record of the deflections on a strip of sensitised paper. An observer in the cabinet signalled to the operator at the infra-red camera when a deflection took place. Later, a pneumatic release was employed, so that the exposure could be made by the observer at the galvanometer. The camera operator had then only to change the plates, which he did at a signal from the observer that a photograph had been taken. When the plate was changed, the operator signalled back that all was ready for another exposure.[1] The galvanometer used had a quick period, so that the danger of the occulting substance escaping before the photograph was taken was not great. No trouble was experienced in the use of the apparatus, and a large number of plates were taken.

In order to increase the spectrum range into the longer infra-red, a few exposures were made on the new Eastman plates sensitised with xenocyanin, in conjunction with a dyed gelatine filter supplied by the Radiovisor Company. The same cell was used. The sensitivity curve of this plate and filter went deeper into the intra-red than that of the cell. These plates were, unfortunately, much slower than the Ilford plates, and had the disadvantage of requiring supersensitisation before use, and of having to be stored on ice. The exposure was increased from 1/100th or 1/25th of a second to 1/5th or 1/2 of a second. Unfortunately, owing to some defect in the emulsion, the negatives were so covered with spots and blotches that it was impossible to tell if there was any image or not. A second batch of plates, said to be free from this defect, did not arrive in time for use in the experiments.

After the failure of the Eastman plates, all attempts with the Rayleigh apparatus were abandoned, and we concentrated on obtaining graphical records of the infra-red absorptions, and on experiments in telekinesis. Up till this time, the work had been carried out in a room at no. 65 Cadogan Gardens, kindly lent by the Dowager Lady Rayleigh; but at this stage, a move was made to a

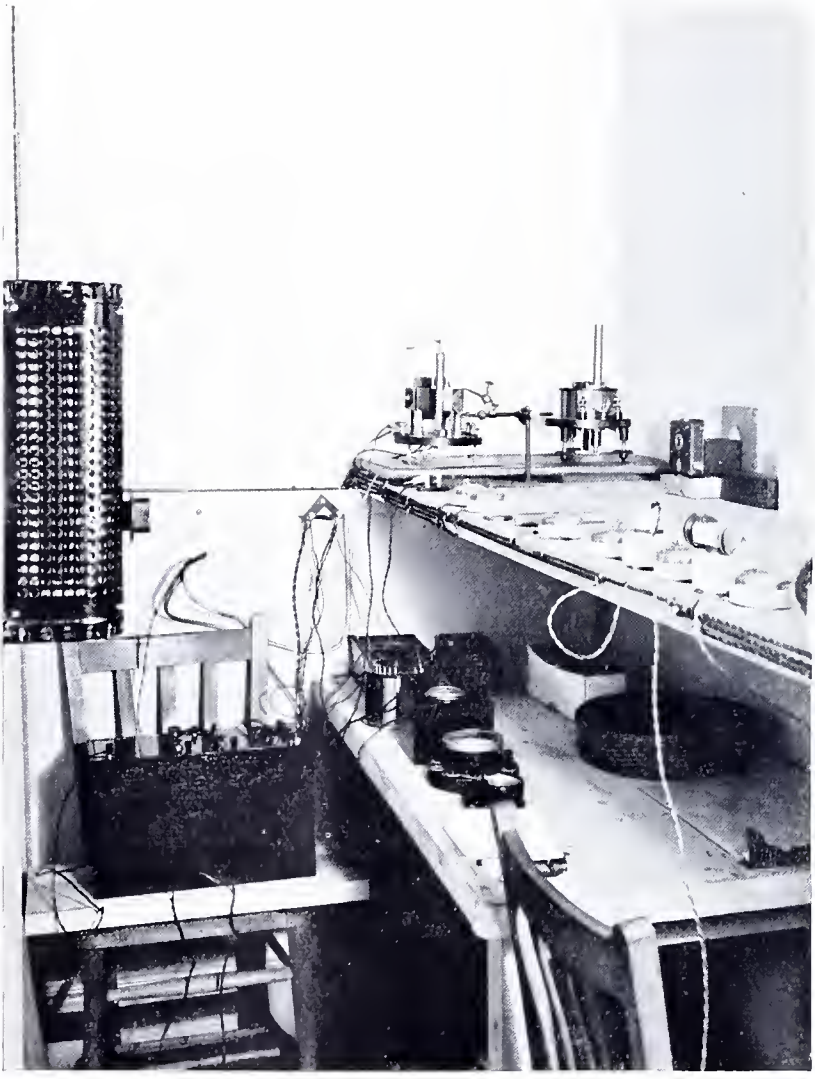
[1] The signalling was carried out by means of small red lamps controlled by bell pushes.

PLATE I.



The Medium's Cage, and the Muslin Screen ; the latter shown raised to give access to the " Cabinet " and apparatus.

PLATE II.



Interior of Galvanometer Cabinet at 16 Queensberry Place. On the upper shelf are the various control switches, and at the far end the lead anti-vibration table for the galvanometers. Below are the various meters, and at the end on the left the thermionic amplifier. On the left-hand wall is the rheostat controlling the "Cabinet" lamp.

smaller room. This new laboratory was set up in one of the *séance*-rooms at the London Spiritualist Alliance, 16 Queensberry Place. It may be objected that a scientific investigation should not have been carried out in a spiritualistic institution ; but against this it must be said that the room was hired by us for the full period of the experiments, that we had the charge of the only key, and that the room was inspected by a firm of builders [1] and was pronounced to be free from trap-doors, etc. Schneider was not allowed into the room except during the sittings, and was never left alone in it. This room made a very convenient laboratory, and adjoining it there was a well-fitted dark-room for the development of the galvanometer records, etc. The arrangements were similar to those at Cadogan Gardens. A light-proof cabinet was built to hold the galvanometers and apparatus, and the wiring was installed on a more permanent footing than had been possible before (see Plate II).

The great disadvantage of this laboratory was that it was extremely susceptible to mechanical vibration.[2] To overcome this, the galvanometers were mounted on a heavy lead table, supported on rubber sponges. The infra-red projector and cell were also mounted on sponges ; but even when this had been done, trouble was sometimes experienced from vibration.

The apparatus most often used in this laboratory was a battery-driven projector with a dyed gelatine filter,[3] transmitting a beam on to a caesium-on-silver cell.[4] The projector and cell were mounted on blocks, screwed to a board, standing on rubber sponges. The leads from the cell to the galvanometer cabinet were run in an earthed lead-covered cable. The leads supplying the projector were run along the ceiling of the room. The current for the projector, galvanometer field, etc. was obtained from a battery of motor-car accumulators contained in the galvanometer cabinet. The cell could be connected directly to a galvanometer and battery, or the output could be fed to a thermionic amplifier. This was of a type designed by me for stellar photometry,[5] and consisted of an arrangement of paired triodes. Considerable amplification of the photo-electric current was obtainable, and the apparatus was stable enough for use in conjunction with a sensitive galvanometer. Good results had been obtained with this instrument at Cadogan Gardens ;

[1] Messrs White and Johnson, Ltd., whose report can be inspected, on application, at the Rooms of the Society.

[2] The room was at the top of the house, which was situated close to streets carrying heavy traffic. It was also above the lines of the Underground railway.

[3] Supplied by the Radiovisor Company

[4] Type CM, General Electric Company

[5] British Patent no. 373622, 1931.

but at Queensberry Place, owing to the residual vibration in the laboratory, it was impossible to use it at anything like full sensitivity. For this reason, the direct coupling of the cell to the galvanometer was generally preferred. The galvanometer most used was a moving-coil instrument of the Moll type, made by the Cambridge Instrument Company.[1] Its period was 1·3 seconds. It was used with a damping resistance, and its sensitivity could be varied by means of a shunt-box. A Tinsley moving coil was sometimes used.[2] This was more sensitive than the Moll, but had a much slower period.

The infra-red beam could be completely enclosed by means of alternative wooden frameworks, covered with string netting or fine muslin (see Plate III). The cell was mounted in a small box, with a window of red glass, to absorb the luminosity from the cell.[3] Records of the movements of the galvanometer were obtained with the drum camera.[4] The times at which the drum was started and stopped were noted, so that the exact times of any absorptions could be computed by measuring the record. The paper moved at a speed of 12 inches an hour, which was fast enough for the Moll galvanometer.

Another instrument occasionally used was the original enclosed infra-red apparatus,[5] mentioned at the beginning of this paper. It consisted of a box, covered with fine muslin, and furnished with a tightly-fitting, muslin-covered lid. Inside were a battery-driven projector, and a selenium cell and single-stage amplifier. The latter fed a milliamperemeter, and also a relay, working an electric bell. The whole apparatus, including the bell, relay and all batteries (but with the exception of the meter), was contained in the box. The circuit was arranged to exclude the effect of temperature on the cell. By carefully controlling the leads to the meter, it was assured that the apparatus could not be influenced, except by occulting the beam. The apparatus was once used at Queensberry Place,[6] when small deflections of the meter were noted; but the movement was not sufficient to ring the bell.[7] The deflections were, however, greater than could have been produced by inserting a wire through the muslin. The lid was sealed on, and the muslin was carefully examined by me, before and after the sitting, and was found to be free from punctures. The observers are confident that no attempt

[1] Kindly lent by the Imperial College of Science.

[2] Kindly lent by Lord Rayleigh.

[3] The luminosity was very noticeable in the dark. See *Nature*, 3 September 1932, p. 365.

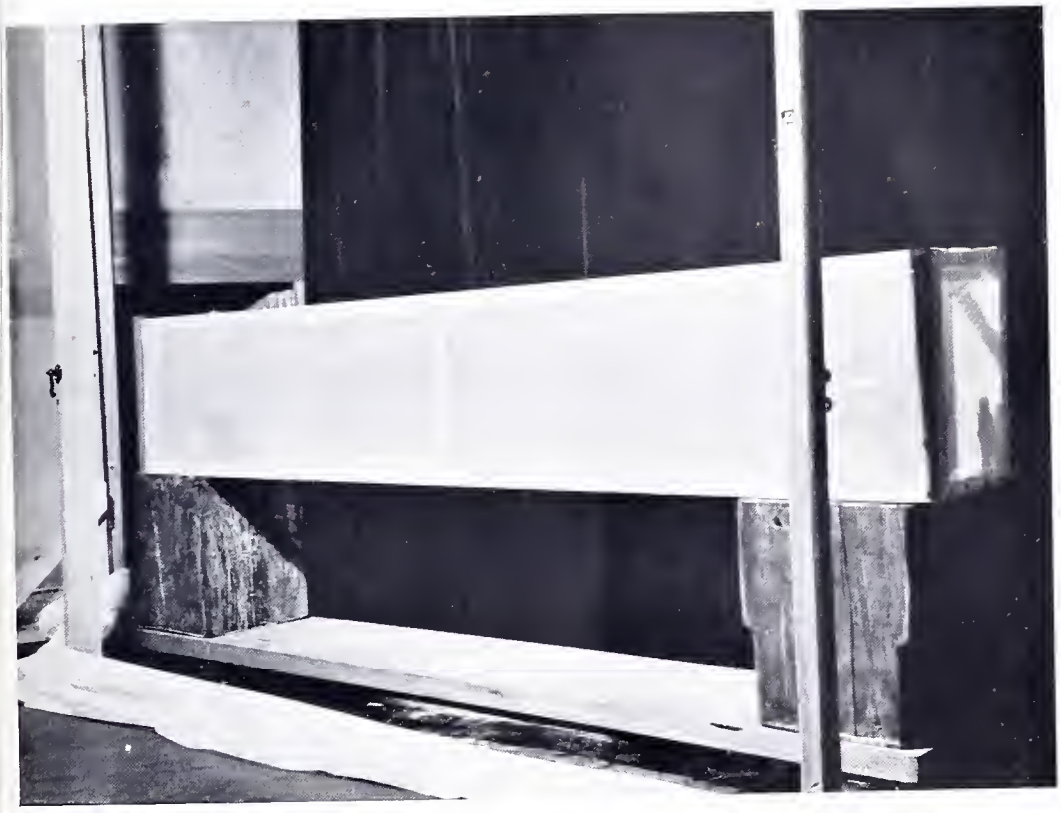
[4] Also lent by Lord Rayleigh.

[5] This was designed by Mr Gregory and myself, and constructed in the workshops of the University of London Observatory.

[6] Sitting of 4 October 1932.

[7] About 50% absorption had to take place to work the relay.

PLATE III.



Infra-red Apparatus used at the sitting of 6 December 1932. The projector is to the right ; the cell to the left.

could have been made to affect the beam by such methods as blowing in smoke, or inserting a fork of wires through the muslin. The box was placed under a faint red lamp, so that the white surface of the muslin was visible throughout the experiment. In my opinion, the deflections were undoubtedly produced by the medium by paranormal means. The apparatus was also once used at Cadogan Gardens, but on this occasion the lid was removed from the box. The box was, however, so placed that it was impossible for the black curtains of the " cabinet " to enter the path of the ray. Considerable deflections were noted, and the bell rang twice. Vibratory movements of the needle were also observed, having a period of twice that of the medium's breathing.[1]

In addition to the above, other appliances were used ; for example, a projector consisting of a low-temperature source and a thermopile detector. It was designed by Lord Rayleigh, who kindly lent the necessary apparatus. The source was an electrically heated flat-iron, whose radiation was received by a Moll thermopile [2] connected to a small reflecting galvanometer.[3] No deflections were observed. The medium complained that the heat from the iron inhibited the phenomena, and asked that the apparatus should not be used again.

A second photographic apparatus was also tried at Queensberry Place, since there was not enough space in this laboratory for the Rayleigh apparatus. It consisted of a low-voltage lamp with a small bunched filament, which transmitted a beam on to an Ilford plate, protected by a focal plane shutter. A dyed gelatine filter was used. The method of use was as follows : a small artificial flower was placed as near the plate as possible, and the medium was asked to concentrate the " force " above the flower. The projector was turned off, and the shutter opened. The photograph was taken by switching the current to the lamp on and off by means of a key, at a signal from the medium that the " force " was in position. The definition with this camera was not so good as with the Rayleigh apparatus, but trial exposure of fingers held above the flower gave quite good images. Only a few plates were taken, and though one showed a faint marking, it was not considered definite enough for serious consideration. The others were complete blanks.

### *Results.*

Having reviewed the instrumental equipment, it will now be convenient to consider the results obtained. The infra-red photo-

[1] Cp. Osty, *op. cit.* We had noticed the same thing independently, in a former series of experiments in the spring of 1932. See p. 260.

[2] Made by the Cambridge Instrument Company.

[3] Supplied by Messrs Griffin and Tatlock.

graphs, as stated above, were unsuccessful ; but a number of galvanometer tracings were produced, showing very definite occultations of the beam. Those made with the Rayleigh apparatus are not very satisfactory ; as owing to the projector being fed from the electric mains,[1] the voltage of which was continually fluctuating, the path traced by the spot of light is very irregular. But when observing the deflections taking place, it was very easy to differentiate between the comparatively slow up and down movements due to the voltage fluctuation, and the quick *downward* movements due to occultation of the beam.[2] On the record, however, the occultation movements are somewhat masked by the fluctuations. It is quite easy to distinguish the larger occultations ; but the general appearance of the record is not very good. With the later apparatus, a battery-driven projector was used, and the occultations stand out clearly from a perfectly straight line of zero absorption. Occasionally the apparatus was affected by mechanical vibration, chiefly owing to the subsidence of the rubber sponges under the baseboard of the projector and cell ; but movements due to this source were always easily detectable, being of a totally different character from the occultation movements. An excellent safeguard against vibration movements being mistaken for occultations existed in the fact that the medium, in recovering from his hypnotic condition, struggled violently—so much so that the whole room was shaken. If any movement of the spot occurred during this period, the record was discarded. Out of a total of sixty-eight strips, only three were rejected for vibration ; and on each of these occasions, it was found that the rubber sponges under the apparatus had subsided, so that the baseboard was making contact with the floor. Mechanical vibrations also affected the suspension of the galvanometer, causing it to vibrate very quickly. The only result of this was a slight thickening of the line on the paper, the thickening being symmetrical about the line. The movements were very frequent,[3] but were of small amplitude and did not interfere in any way.

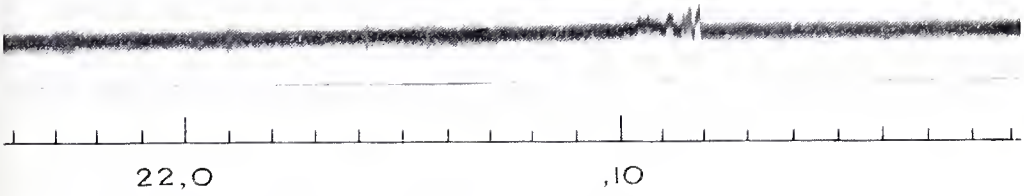
In Plate IV is reproduced a portion of one of the records obtained on 6 December. The projector and cell were protected by a closely-fitting muslin cage, which completely enclosed the beam. The apparatus is shown in Plate III. It was placed in front of the curtains of the " cabinet," with the projector end nearest to Schneider,

[1] The 200 volt D.C. lighting mains were used, the projector lamps being fed through a resistance.

[2] With the Rayleigh apparatus, the absorptions caused movements of the spot from left to right: with the other apparatus from right to left ; one paper moved downwards.

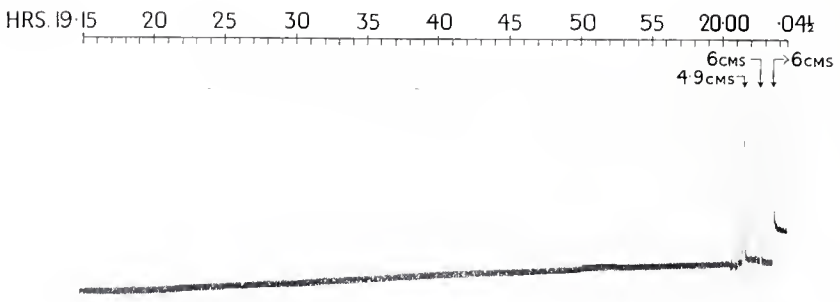
[3] They were probably caused by the passing of the trains on the Underground railway.

PLATE IV.



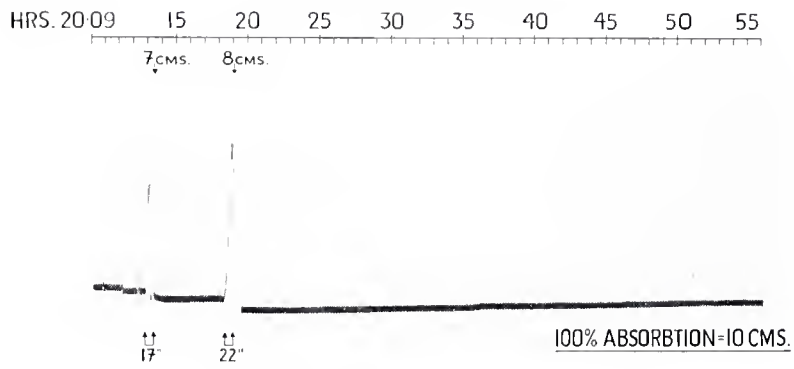

Portion of Galvanometer Record obtained at the sitting of 6 December 1932. Moll Galvanometer; caesium cell; no amplification.

PLATE V (*a*).




23 November 1932. 2nd Section I.

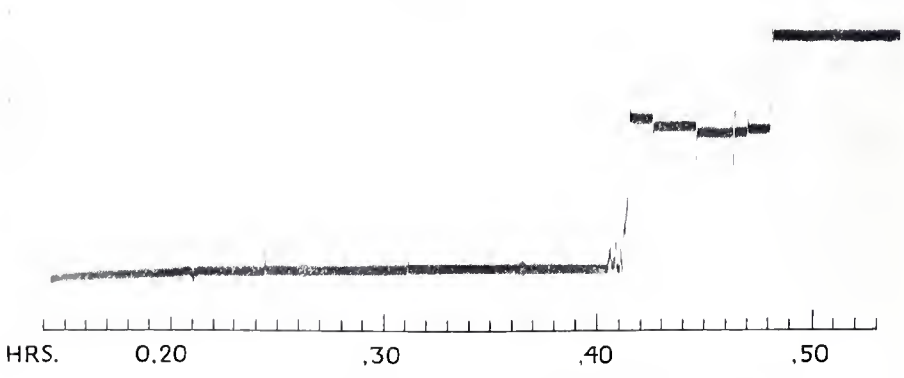
PLATE V (*b*).




23 November 1932. 2nd Section II.

Records obtained during the sitting of 23 November 1932. Moll Galvanometer; caesium cell; no amplification.

PLATE VI.




Record obtained during the sitting of 25 November 1932. Moll Galvanometer; caesium cell; no amplification.

who was held by Lord Charles Hope and Miss A. Reutiner. The other sitters were the following [1] : Captain the Hon. Victor Cochrane-Baillie, Mrs Fraser-Harris, Dr William Brown, Mrs William Brown and Professor Fraser-Harris. I was in the galvanometer cabinet, and Miss W. A. Shafto was taking the notes. There was a faint red light above the apparatus. The notes taken during the period when the deflections took place were as follows :

Time.

9.46. Medium : " You must be cheerful." [2]

9.52. ,, " Everyone count up to five." This is done.

10.7. ,, " All count five again." This is done.

10.10. ,, " A little darker until the power is stronger." The red light is reduced in strength by means of the rheostat in the galvanometer cabinet.

10.11. Medium : " Ask the gentleman in the little house [3] if he has seen something." Mr Herbert says " Not yet."

10.12. The medium pinches Lord Charles Hope.[4]

10.14. The medium pinches Lord Charles Hope.

10.15. Mr Herbert records very small movements.

10.16. Medium : " I am in the rays now."

10.17. Medium : " Does my friend see something now ? " Mr Herbert reports that there was a larger movement just before the medium spoke.

10.18. Medium : " The power is going away from the box [5] towards the cabinet."

No other occultations were noted during that section of the sitting. It will be seen that the occultations were predicted by the medium. The last movement, which is the largest, represents an absorption of 8% of the total intensity of the beam.

This record is typical of most of those obtained ; the absorptions being generally of about the same order of magnitude. At an earlier sitting,[6] however, very large occultations were observed, reaching a maximum of 80% of the total intensity of the beam (see Plate V). The apparatus used was not provided with a protective cover, and I

[1] In the order in which they sat, the first being nearest the medium.

[2] The medium spoke in German. His words were translated by Miss Reutiner, and repeated to the secretary in English.

[3] *i.e.* the galvanometer cabinet.

[4] This was generally a signal that something was going to happen.

[5] " The box " is the infra-red apparatus.

[6] 23 November 1932.

thought that the curtains of the cabinet had been introduced into the beam by the "force." In order to test this, at the next sitting [1] an arrangement of threads was stretched across between the apparatus and the curtains. The galvanometer record obtained is shown in Plate VI. At first, only small movements were recorded; but eventually the spot rose to a position of 78% absorption. Instead, however, of returning to zero absorption, it only fell to 68%, where it remained steady. It was obvious that the curtain had entered the beam, and had become entangled in the threads. Then followed several attempts by the medium to get the curtain out again. The spot fell to 36% and then rose to 64%, where it remained steady. Then it fell suddenly to 30% and came to rest at 60%. A little later there was another downward movement, after which the spot rose again to 60%. Finally, a small table, standing near the curtains, was violently upset, and, in falling, dislodged the thread that had been holding the curtain.[2] During this performance, the medium was asked if any object had been introduced into the ray, and the reply was that the absorptions were due to the "power" alone.[3]

As regards most of the telekinetic phenomena, it is undesirable for me to enter into a discussion, as I was generally stationed in the galvanometer cabinet, and was thus not an actual observer of the movement of objects. On one occasion, however, an excellent telekinesis took place when I was one of the sitters.[4] I was seated directly opposite the red lamp, which illuminated a small table, on which were placed the objects to be moved. The order of the sitters was as follows: Professor Fraser-Harris and Mrs Fraser-Harris (both holding Schneider), Miss Reutiner, Mr C. C. L. Gregory, Lady Crosfield, Mr Herbert, The Hon. A. C. Strutt, Mrs P. Quilter, Lord Charles Hope; Captain the Hon. Victor Cochrane-Baillie was taking the notes. The small table was heard to move slightly, and eventually fell over, coming to rest on its side, with one edge of the top on my right toe. The legs were pointing towards the "cabinet." At this stage, the red lamp was turned up, so that the table was clearly visible. While I was watching it intently, it rose off my toes and then descended on to them again. The total movement was of the order of two inches. A little later this movement was repeated. During both these movements, I could see all four legs very clearly, and I

[1] 25 November 1932.

[2] The table, in falling, dislodged the filter of the projector, and allowed the escape of white light. This brought the sitting to an abrupt end, as the medium had fallen off his chair.

[3] The medium, when in the hypnotic state, is inclined to be deceitful. His normal character is unusually open and honest. It must be understood, however, that the movements both of the curtains and of the table were caused by paranormal means. The medium was held throughout.

[4] 11 November 1932.

am positive that nothing touched the table on the "cabinet" side. It might have been possible to raise the table by an arrangement of fine black threads placed round the legs; but as the movement was a vertical one, this would have involved the existence of some sort of pulley fixed above the table. Such machinery was out of the question, as it would have been impossible to fix it up and remove it again during the sitting.[1] There can have been nothing in the nature of an extending rod, held by Schneider, such as is sometimes used by fraudulent mediums, as, apart from the fact that Schneider was held by Professor and Mrs Fraser-Harris, such a structure must have been visible to me. Nor was there anything corresponding to the so-called ectoplasm, described by some investigators. Granting the integrity of the sitters on my left and right hand, it seems to me impossible that the table could have been moved by normal means.

The abnormally quick breathing of the medium during his hypnotic state is a phenomenon to be discussed by physiologists; but I would mention that at our request gramophone records were made of this by the Gramophone Company, Ltd. Two records were prepared at a special sitting held at the Company's studios.[2] I was present in the recording-room during the making of the records, and can testify that the breathing recorded was typical of that which occurs throughout Schneider's hypnotic state.

In conclusion, I would wish to express my very best thanks to all those who assisted me with the experiments. To Professor Pollard for the loan of the Moll galvanometer; to Lord Rayleigh for the loan of a great deal of valuable apparatus, and for much active help in the experiments; and last, but by no means least, to my friend Rudi Schneider, who cheerfully submitted to all our tests and who bore without complaint all the indignities of being investigated by suspicious scientists.

## 2. By Lord Rayleigh, F.R.S.

Mr Herbert has already given an adequate account of those parts of the investigation with which I was specially connected. I add one or two remarks.

The apparatus for infra-red photography was not well adapted for making records of galvanometer deflections: for the large area of the lens can only be blocked by a large object: and if the absorbing agency is of restricted linear dimensions, the change of deflection

[1] Schneider was searched after the sitting by Professor Fraser-Harris and Lord Charles Hope. Nothing suspicious was found.

[2] Copies of one of these records are obtainable on application to the Secretary of the Society.

will only be a small fraction of the whole deflection, and therefore difficult to distinguish from accidental disturbances. The photo-electric arrangements which formed part of this apparatus were in fact designed for the quite different purpose of giving an indication of when a photograph should be attempted.

None of the photographs gave the slightest indication that a defined object was interposed. This may be due, as Mr Herbert supposes, to the fact that the photo-electric cell is sensitive further into the infra-red than the plate, and that the absorption occurs only in this further infra-red region. But two other possibilities remain open, which I am inclined to favour. It is possible that the obstructing agency was in for so short a time on these occasions that it was not caught on the photograph : I have verified by special tests that this is a feasible explanation, it being possible to cause a movement of the galvanometer by a movement of the hand across the beam, so rapid that it cannot be caught within the " reaction time " of the photographer. Lord Charles Hope thinks that some of the deflections were too prolonged for this explanation to hold. He may be right, but on the occasions when I was taking infra-red plates, the recording drum was not yet in use, and we had nothing but the signals from the observer at the galvanometer. Alternatively, the unknown obstructing agent may be of such ill-defined outline that there is nothing definite to be photographed.

In any further experiments on these lines, an automatic release by amplifying devices should be tried. With the time and resources available it was not possible for us to arrange this.

On the general arrangements for the experiments, it should be remarked that the amount of light allowed was too small to be of any practical use, at least to me : though it may have been otherwise with some of the younger observers. It was necessary therefore to depend entirely upon the controller. A good deal has been said at different times about Schneider being able to release a hand for the fraudulent production of the phenomena. Even if there is evidence that he has occasionally done this, I confess it seems to me absurd to argue as if a man with each hand or arm firmly grasped by a hand of a trustworthy controller in the prime of life might be regarded as virtually free.

On one occasion when I was present there was a movement of the curtains, as evidenced by the noise of the bells attached to them. No one was there on that occasion whom I could regard as a possible confederate of the medium. Apart from this I was not fortunate enough to see anything of the telekinetic phenomena.

The rapid and noisy breathing of the medium is a most striking phenomenon in itself. I am quite unable to imitate it for more than a very short period.

In conclusion, I regard this purely as an experimental research of a difficult and laborious kind. Owing to practical obstacles, it is hard to get results as well established as in other branches of investigation, or to make such rapid progress. The more need for patience and perseverance, and for the avoidance of dogmatism.

3. By D. F. Fraser-Harris, M.D., D.Sc. (Lond.), F.R.S.E.

Through the kindness of Lord Charles Hope I was privileged to be one of a number of sitters in a series of twenty-seven sittings, at nineteen of which I was able to be present.

The general impression I received was that my fellow workers were not so much concerned with spectacular experiences as with investigating any phenomena which might occur in the course of strictly scientific experimentation. I was particularly impressed with the thoroughness of the precautions taken against fraud or legerdemain. Those responsible for the technical arrangements—Lord Charles Hope and Mr C. V. C. Herbert—seemed to have anticipated every possible source of fraud.

Thus in Cadogan Gardens on five occasions the medium and controller were seated inside a specially constructed cage of wood and muslin, so that the medium was isolated both from the region of the apparatus and from the circle of sitters.

Further, on several occasions, the path of the infra-red rays was encased in a rectangular framework completely preventing any voluntary or accidental human interference with the rays. Several times the whole space occupied by the curtains and the apparatus was screened off from the medium and the circle by panels of muslin fixed to wooden supports.

I understood from Lord Charles Hope that the main object of these investigations was to confirm, and if possible extend, the results first obtained by Dr Eugène Osty with the infra-red rays in the experiments in Paris, October 1930 to December 1931. I was told that photography by the infra-red rays was to be attempted, being carried out in conjunction with a photo-electric cell and a galvanometer.

I leave it to those skilled in this very recently developed branch of physics to speak of the disposition of the infra-red apparatus, but as one who has used the galvanometer extensively in physiological work, I should like to emphasise the scientific value of our having obtained permanent photographic records by means of that instrument.

What interested me as a physiologist was the very fast respiration (hyperpnoea) of the medium in trance. Respiratory movements having a frequency of all the following rates per minute were

counted—75, 104, 108, 111, 115, 120, 136, 155 up to a maximum of 240.

It is very satisfactory to know that through Lord Charles's enterprise, a gramophone record of this remarkable type of breathing was obtained on two twelve-inch records. I am inclined to think that this peculiar shallow though rapid breathing is of the type called "superior costal." I am doubtful whether the diaphragm itself rises and falls at the very fast rates just referred to. One would have supposed this hyperpnoea, kept up as Rudi was able to do it, at times for an hour or more, would have been fatiguing, but we could detect no evidence that this was so.

I was controller throughout seven sittings, and in the eighth during only the latter portion.

What struck me most in that position was the ceaseless muscular efforts which the medium was making. He convulsed as many muscles as possible, contorted his body, threw himself first to one side and then to the other, writhed, groaned, pinched the knees of the controller and the arm of the sub-controller in his intense efforts to maintain muscular activity at a maximum. On more than one occasion when my wife was sub-controller her right arm was black and blue.

One decidedly interesting thing we noticed was that just before some distinct levitation or telekinesis was about to be produced, Rudi replaced these very energetic muscular movements by what we came to call "light plucking." This manœuvre consisted in his ceasing to "draw power" (see later) and in his adopting a particularly gentle style of either making light "passes" over the sub-controller's elbow or of plucking at it in the gentlest way possible. My wife and I particularly noticed that this technique had taken the place of the usual vigorous "drawing power" a few seconds before the violent telekinesis of 25 November occurred.

The expression "drawing power" refers to Rudi's stroking one of the arms of the controller or of the sub-controller or a little of both. These stroking movements he can keep up as long as a sitting lasts. The stroking is always from shoulder to wrist. The reverse movement is called "giving back power." These movements he performs with his left hand, because that is the one free from the wrist, his right hand being grasped by the right hand of the sub-controller.

Mrs Fraser-Harris, who was sub-controller on many occasions, and frequently by request of "Olga" through the medium in trance, declares that at no time during the "drawing power" was she conscious of any power being taken out of her, nor of any power being restored when "giving back power" was proceeded with.

"Olga-Rudi" 's very frequent request for the sitters to sing and to be "lustig" should be referred to here. Being "lustig" could not

mean more than talking brightly. This was sometimes decidedly difficult, for after one had been sitting four hours or so in the dark every topic that was not inappropriately serious had long before been exhausted.

The criticism that has been made that this singing was for the purpose of withdrawing our attention from the medium's " tricks " would have some weight if any " tricks " had ever been proved to have been done ; but none have been.

Of less spectacular telekinetic phenomena I observed the following : movements of the curtains (seen and also heard by the bells ringing) ; movements of the table (only heard) ; movements of the zither (only heard) ; one movement of the paper-basket, when it seemed to be impelled forward and strike Lord Charles Hope's right knee and afterwards roll on the floor between his and Mrs Fraser-Harris's feet.

Our most remarkable experience should be related here. It was at the close of the sitting of 25 November 1932, the sixteenth of the series, when I was controller and my wife sub-controller. " Olga-Rudi " had said the force was strong, and the medium was exerting himself to a maximum when we noticed that he had changed his drawing power from the vigorous stroking to the light plucking movement already described.

All of a sudden and without any warning, the right-hand curtain, with its bells ringing, was impelled forcibly outwards. Hardly had we realised what had taken place, for the curtain seemed to remain blown out, than there was a loud noise followed by the appearance of some white light low down to the left of the medium as we faced him.

In another instant the medium, as though impelled by a force acting between his shoulder blades, fell off his chair sideways towards his own right and lay panting on the floor between the feet of the sitters and the muslin frame. My wife at once felt for his wrist, and ascertained that the heart was satisfactory. With Mr Gregory's assistance, I immediately covered his head with the black cloth kept in readiness to protect the medium's eyes from light in the event of just such an accident. During the time the medium lay on the floor, he was not breathing at the rapid rate characteristic of his trance state, but neither could he be called normal. By degrees we raised Rudi on to his chair, where the hyperpnoea was resumed until in due time he came out of trance, but we noted that this process occupied a very much longer time than usual and was performed in about twice as many stages. On recovering consciousness, Rudi declared himself quite unaware of what had happened and would not admit that he was any the worse for the accident. I visited him next morning and confirmed this. When the lights were switched

on, it was found that the table had been turned upside down through 180°. In falling over, it had detached the filter over the source of the rays and so exposed some white light.

4. By Professor A. F. C. Pollard, A.R.C.S., F.Inst.P., A.M.I.E.E.

By the kind invitation of Lord Charles Hope I was able to attend eight out of the twenty-seven sittings with Rudi, and at five of these I controlled him.

On all those occasions the infra-red apparatus was in operation, and at several sittings apparatus was set up to secure infra-red shadow photographs of any absorbing matter which might appear in the beam affecting the photo-electric cell.

On nearly every occasion many movements of the galvanometer coil were recorded, but no evidence of light absorbing matter was afforded by the photographs which were taken by an operator immediately after many of these movements.

From the curves of photo-electric cell and photographic plate sensitivity, described elsewhere by Mr Herbert, it is apparent that an interposed "substance" affecting the galvanometer circuit would not necessarily cast a shadow on the photographic plate. It is important to remember this, as otherwise the results obtained are incompatible.

These movements of the galvanometer coil, which confirm Dr Osty's discovery, are very remarkable and of greater scientific value than the telekinetic phenomena, which in the present series of sittings have not been instrumentally recorded.

In addition, as elsewhere described, the bell in series with a selenium cell rang on two or three occasions, indicating an absorption of at least 50% of the infra-red radiation.

Whatever it is that affects the galvanometer or bell circuits appears to emanate from Rudi, since the ray absorption sometimes synchronised with his breathing and sometimes took place immediately after he said it would. But this was by no means always the case. It would require a somewhat tedious and lengthy statistical study with more detailed observations to demonstrate a correlation between these events. On one occasion while I was controlling, namely, during the first session of the fourth sitting on 14 October 1932, it is interesting to note that there was a considerable movement of the galvanometer coil *after* the medium's head had fallen forward on my arm during cessation of trance.

The smallest movements of the coil need not be confused with movements caused by room tremors, since the tracings caused by interference due to the medium are *unilateral* and can be picked out

from such tremors or irregularities imposed on the zero line of the records by fluctuations of the voltage on the mains. Violent body movements by Rudi or by those near the infra-red ray apparatus could not be made to affect the galvanometer. No such questions arise, of course, with the large unilateral movements of the coil. But even if the smallest movements are rejected, the many records of large movements definitely indicate a considerable variation of the current in the galvanometer circuit, which cannot be due to any disturbance other than the absorption of the infra-red radiation. In view of the distance of the medium from the apparatus and the fact that he was always under vigilant control, it would appear that this absorption is due to some agency, at present unknown, emanating from Rudi himself.

A number of telekinetic phenomena described in other parts of this report were exhibited during these sittings, and all I can assert about them is that those which happened during the sittings I controlled Rudi were certainly not due to him in the ordinary sense, as I was fully alive to the position of his body and to every movement he made with his hands or feet throughout the sessions.

It might be mentioned as a somewhat noteworthy psychological phenomenon that during the first session of the eighth sitting on 28 October 1932, while I was in control, the photo-electric cell flashed, and the light fell on the medium's face, when he instantly collapsed and fell forward on to me. This flash of light apparently weakened his trance state, for he did not completely recover his usual vigour for the rest of that session. His trance state and rapid breathing, apart from anything else, are remarkable conditions, which cannot be said to be understood.

### 5. By C. C. L. Gregory, M.A., D.I.C., F.R.A.S., Wilson Observer in the University of London.

At the request of Lord Charles Hope, by whose kindness I was invited to attend the experiments with Rudi, I write this account of my impressions.

Owing to my usually being otherwise engaged on Tuesday evenings, I was present only at fourteen of the twenty-seven sittings. Earlier in the year (1932), also through the kindness of Lord Charles Hope, I attended a number of sittings with Rudi under the direction of Mr Harry Price. With regard to these later sittings, I was impressed by the scientific spirit in which the investigation was carried out, involving much time spent and hard work on the part of the investigators. To give one instance only, copies of each report of what occurred were sent on the day following each sitting to each of the investigators. These reports were written during the sittings,

mostly by Captain C. Baillie, and I hope they will be published in full.

The following table is based on the reports, and is intended to give, at a glance, a rough idea of the distribution of the phenomena observed. Columns I and II give the serial numbers of the sittings; IV and V give the names of the controller (or controllers where a change was made during a sitting); III gives the place and X the number of times "cold air" was reported. This phenomenon is to me, perhaps, the most interesting, because I have never experienced precisely the same sensation when there has not been an alleged medium present. The sensation is somewhat similar to that which occurs when the hand is placed near to a block of ice or to the open mouth of a flask containing liquid air. The sensation appears to arise at the surface of the skin, but this may be purely subjective. It will be seen, however, from the table, that there is some correlation between the number of times "cold air" is reported and the total number of phenomena observed (given in column XII). Column VI shows the number of times the galvanometer indicated (apparently) a partial occultation of the infra-red rays.

Mr C. V. C. Herbert did most of the work in connection with the infra-red observations, and his report should be consulted for this part of the work. Mr Herbert has worked with me for some years at the University of London Observatory, and I have the greatest confidence both in his ability for scientific research and in his reliability as an observer.

Column XI gives the number of times observers reported they were touched by something. I had no such experience during the autumn of 1932 sittings, but I had one during those of the spring of 1932. It felt much as if the palm of a hand were placed on the top of my head for about 5 seconds, during which time I moved my head a little and had the impression of being in contact with an object possessing some inertia; the red light, at the time, was sufficient to enable me to see the people in my vicinity.

The total number of occasions on which objects were reported to have been moved (shown in VII) amounts to 84. The actual displacement of a number of objects during the sittings is undoubted, but the cause is entirely unexplained. I do not think the objects could have been moved by any *known* mechanical or human means. Objects were moved while Rudi was being controlled by Fraser-Harris, Hope, Brown and Pollard, the average numbers on each occasion being 5·3, 3·0, 2·4 and 1·3 respectively, half-weight being given in the case of two different controllers at one sitting. It would be interesting, on a future occasion, to try to obtain the movement of an object entirely coated with soot, in order to see if any material contact was made with the surface of the object.

The next column (VIII) refers to sounds heard—the ringing of the small bells attached to the curtains, sound of objects struck or moved, and the unexplained tapping or scratching noises.

Although on only four occasions was anything unaccountable reported to have been seen, I have put these in a separate column (IX). Osty reports having seen, when Rudi was in " trance," a sort of cloud near the ground, which moved from the bottom of the curtains towards a table. Personally I have never seen anything unusual (except the movement of objects without apparent contact with a propelling agent) with the possible exception of an unusual appearance on the ground-glass screen of the camera in 4. Sufficient red light passed through the infra-red filter to be visible in the camera, which was a " reflex." I had been for some time observing the red disc visible in this way when I noticed it was covered by a number of darkish filaments in fairly rapid movement. This *may* have been due to my retina becoming tired, though I have not observed a similar effect when viewing, for a long period, a luminous disc in a telescope.

It will be seen that the sittings (marked by a * ) at which I was present, though only half the total number, included two-thirds of the total phenomena recorded. This may possibly be explained as follows: Rudi, while in " trance," requires his audience to be "lustig"—in other words, to keep up an incessant flow of light chatter. I think I contributed considerably in this direction, particularly during no. 13, when I was third from Rudi in the circle.

It might be interesting on some future occasion to try some experiments with some form of radiometer in order to see if this sensation of very local cold arises from an upsetting of the balance of infra-red radiation in the room. In fact it seems possible that the photo-cell, used in the infra-red experiments, might have been acting in this way—one might get " absorption " of the infra-red rays without the special source of infra-red being used.

I will now give an account of the " incident " which occurred during the eighteenth sitting exactly as I wrote it two days afterwards, viz. on 27 November 1932. It was sent to Lord Charles Hope the following day.

*Report of an incident at the sitting on 25 November 1933.*

" Rudi-Olga," while controlled by Dr Fraser-Harris, was moving various objects, including the curtains of the cabinet. I then heard a loud bump, which sounded as if the table in front of the cabinet had been overturned. At the same instant the room was illuminated by the lamp which was the source of the infra-red beam. (It was afterwards discovered that the table had in fact been turned upside down, and in so doing had jerked a thread which was attached to the support block of the infra-red projector, causing the filter to fall off.)

TABULAR SYNOPSIS OF THE PERSONNEL AND PHENOMENA AT THE SITTINGS.

| I<br>Date 1932. | II<br>No. of Sitting. | III<br>Place. | IV<br>Controller. | V<br>Sub-Controller. | VI<br>Partial Occultations of Infra-red Rays. | VII<br>Reports of objects moved. | VIII<br>Sounds (bells etc.) heard. | IX<br>Something paranormal seen. | X<br>"Cold air" reported. | XI<br>Observers touched. | XII<br>Total. | XIII<br>Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Oct. 4 | 1* | 16 Queensberry Pl. | Lord C. Hope | Mrs Fraser-Harris | 6 | 2 | 2 | 0 | 2 | 0 | 12 | |
| | | | Prof. Fraser-Harris | Dr W. Brown | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| „ 7 | 2* | 65 Cadogan Gardens | Dr W. Brown | Mrs J. Huxley | 0 | 0 | 0 | 0 | 1 | 0 | 1 | |
| | | | | Miss Reutiner | 0 | 0 | 0 | 0 | 0 | 0 | | |
| „ 11 | 3 | „ | Dr W. Brown | Miss Reutiner | 13 | 6 | 0 | 0 | 0 | 0 | 46 | |
| | | | Prof. Fraser-Harris | Miss Reutiner | 13 | 3 | 4 | 2 | 4 | 1 | | |
| „ 14 | 4* | „ | Prof. Pollard | Miss Reutiner | 38 | 0 | 1 | 1 | 0 | 0 | 43 | "White light hurts force not medium." |
| | | | Prof. Fraser-Harris | Mrs de Laszio | 2 | 1 | 0 | 0 | 0 | 0 | | |
| „ 18 | 5 | „ | Dr W. Brown | Mrs de Laszlo | 7 | 0 | 0 | 0 | 0 | 0 | 9 | Medium in muslin cage. |
| | | | Prof. Fraser-Harris | Mrs de Laszlo | 2 | 0 | 0 | 0 | 0 | 0 | | |
| „ 21 | 6* | „ | Prof. Pollard | Miss Reutiner | 8 | 0 | 4 | 0 | 3 | 0 | 15 | Medium in cage. |
| „ 25 | 7 | „ | Dr W. Brown | Mrs de Laszlo | 5 | 0 | 1 | 0 | 0 | 0 | 37 | Medium in cage (roof off). |
| | | | Lord C. Hope | Mrs de Laszlo | 28 | 2 | 1 | 0 | 0 | 0 | | |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Oct. | 28 | 8* | 65 Cadogan Gardens | Prof. Pollard<br>Mrs Fraser-Harris | Mrs de Laszlo<br>Lord C. Hope | 83<br>13 | 0<br>0 | 0<br>0 | 0<br>0 | 5<br>0 | 0<br>0 | 101 | Medium in modified eage. |
| ,, | 31 | 9* | ,, | Lord C. Hope<br>C. C. L. Gregory | Miss Reutiner<br>Mrs Fraser-Harris | 2<br>2 | 0<br>0 | 1<br>0 | 0<br>0 | 0<br>0 | 0<br>0 | 5 | |
| Nov. | 1 | 10 | ,, | Prof. Fraser-Harris | Miss Reutiner<br>Lady Craik<br>Mrs Fraser-Harris | 3 | 0 | 0 | 0 | 0 | 0 | 3 | Medium in modified eage. |
| ,, | 4 | 11* | ,, | Lord C. Hope<br>Capt. Baillie | Mrs de Laszlo<br>Mrs Fraser-Harris | 15<br>7 | 0<br>0 | 0<br>0 | 0<br>0 | 2<br>0 | 0<br>0 | 24 | |
| ,, | 8 | 12 | ,, | Lord C. Hope<br>Prof. Fraser-Harris | Miss Reutiner<br>Lady D. Hope<br>Mrs Fraser-Harris | 5<br>9 | 0<br>0 | 1<br>0 | 0<br>0 | 1<br>2 | 0<br>0 | 18 | |
| ,, | 11 | 13* | 16 Queensberry Pl. | Prof. Fraser-Harris | Mrs Fraser-Harris | not used | 39 | 31 | 1 | 6 | 3 | 80 | |
| ,, | 15 | 14* | 65 Cadogan Gardens | Prof. Fraser-Harris<br>Capt. Baillie | Mrs Fraser-Harris<br>Mrs Fraser-Harris | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| ,, | 18 | 15 | ,, | Lord C. Hope | Mrs Fraser-Harris | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |

TABULAR SYNOPSIS OF THE PERSONNEL AND PHENOMENA AT THE SITTINGS—*continued.*

| I<br>Date, 1932. | II<br>No. of Sitting. | III<br>Place. | IV<br>Controller. | V<br>Sub-controller. | VI<br>Partial Occultations of Infra-red Rays. | VII<br>Reports of objects moved. | VIII<br>Sounds (bells, etc.) heard. | IX<br>Something paranormal seen. | X<br>"Cold air" reported. | XI<br>Observers touched. | XII<br>Total. | XIII<br>Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Nov. 22 | 16 | 16 Queensberry Pl. | Lord C. Hope | Miss Reutiner | not used | 0 | 5 | 0 | 0 | 2 | 7 | |
| „ 23 | 17 | „ | Lord C. Hope | Miss Reutiner | 2 | 10 | 2 | 0 | 0 | 0 | 18+ | |
| | | | Prof. Fraser-Harris | Miss Reutiner | many | 0 | 0 | 0 | 4 | 0 | | |
| „ 25 | 18* | „ | Capt. Baillie | Mrs Fraser-Harris | 0 | 0 | 1 | 0 | 2 | 0 | 13+ | Table upset. Medium falls from chair. |
| | | | Prof. Fraser-Harris | Mrs Fraser-Harris | many | 3 | 5 | 0 | 2 | 0 | | |
| „ 27 | 19 | „ | Lord C. Hope | Miss Reutiner | 0 | 5 | 0 | 0 | 0 | 2 | 7 | |
| „ 29 | 20 | „ | Prof. Fraser-Harris | Mrs Fraser-Harris | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| Dec. 2 | 21* | „ | Lord C. Hope | Mrs Fraser-Harris | 2 | 4 | 3 | 0 | 3 | 4 | 16 | |
| | | | | Mrs De Gernon | 0 | 0 | 0 | 0 | 0 | 0 | | |
| „ 6 | 22 | „ | Lord C. Hope | Miss Reutiner | 3 | 8 | 0 | 0 | 0 | 0 | 11 | Muslin cage over rays: occultations photographed galvanometrically. |
| | | | | Mrs Fraser-Harris | 0 | 0 | 0 | 0 | 0 | 0 | | |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Dec. 9 | 23 | 16 Queensberry Pl. | Lord C. Hope | Mrs Fraser-Harris | 0 | 2 | 3 | 0 | 0 | 0 | 5 | |
| „ 11 | 24* | „ | Prof. Fraser-Harris | Mrs Fraser-Harris | not used | 0 | 1 | 0 | 1 | 0 | 2 | |
| „ 13 | 25* | „ | Prof. Pollard | Miss Reutiner | 1 | 2 | 8 | 0 | 3 | 0 | 14 | |
| „ 15 | 26 | „ | Prof. Fraser-Harris | Mrs Fraser-Harris | 2 | 0 | 2 | 0 | 0 | 0 | 4 | |
| „ 16 | 27* | „ | Prof. Pollard | Miss Reutiner<br>Mrs Fraser-Harris | 3 (?) | 2 | 2 | 0 | 4 | 3 | 14 | |
| TOTAL | 27 | | | | 275+ | 84 | 83 | 4 | 45 | 15 | 506 | |

* Mr C. C. L. Gregory was present at these sittings.

After an interval, which I find difficult to estimate—but I should say it was of the order of one second—I heard another crash almost immediately in front of me. I at once rose from my seat, and found Rudi quite limply on his side on the floor, and breathing very gently, slowly and regularly. After covering him with some dark material which I was given, I assisted in lifting him back to his chair. During the whole of this period he made no movement of any kind, and appeared to be completely unconscious.

In conclusion, I should like to sum up my impressions as a whole, but I find this to be impossible. It must be understood that I took no part in arranging definite experiments to test definite hypotheses, nor, indeed, did anyone else appear to do so, the exception being Lord Rayleigh's experiments in the infra-red, which gave a nil result.

I think it may safely be stated that many of Osty's observations have been repeated, in some cases under improved conditions as regards the preclusion of trickery, and of this, I may say, there was never the smallest sign, so far as I could observe, on the part of anyone ; nor did Rudi's ordinary self seem at all compatible with the suggestion of deception of any kind. On the other hand, the " Olga " personality seemed much like that of a conceited child playing a game of " make-belief." It may well be that Rudi suddenly becomes deeply unconscious (as he says he does) at the commencement of his trance, and then, when he starts his very rapid breathing, a type of cerebral activity begins of which we ourselves have no experience. In this state, he may feel fully convinced he is another person, " Olga," and then, just as we in ordinary consciousness have to rationalise, so he has to act a part. Apparently the more his audience enter into his rather crude acting, the more self-assured he feels, and the better the phenomena, though how he actually does them remains a complete mystery.

### 6. By Gerald Heard.

I attended the sitting held on Tuesday, 18 October 1932, at 8 p.m., at 65 Cadogan Gardens.

Dr William Brown controlled the medium. I spoke to him after the sitting and also investigated before the sitting began the way in which he held the medium. Lord Charles Hope showed me the manner in which the cabinet in which the medium was placed was shut off both from the sitters and also from the area in which the infra-red ray was cast over the objects to be moved. I satisfied myself

that this and the way Dr Brown held him would prevent the medium making physical contact with the area. During the sitting, which lasted till midnight, I occupied at the various sessions a seat almost opposite the photo-electric cell. Before the sitting, Lord Charles Hope had shown me the screen which, when lowered, prevented the sitters having access to the area covered by the infra-red ray. I satisfied myself that this screen would prevent sitters from being able to interfere with the infra-red ray. As the records of the sittings will show, some readings on the moving drum were recorded at this sitting.

The other sitting at which I was present was on 8 November. At this sitting, during one of the sessions, I sat in the observation cell where the galvanometer is placed and saw some slight deviations recorded on the drum through fluctuations in the galvanometer beam.

### 7. By S. Wheeler Robinson, M.A., Ph.D.

At the suggestion of Sir William Bragg, I was invited to attend the sittings with the medium Rudi Schneider, organised by Lord Charles Hope. With one exception, these sittings were held at 16 Queensberry Place. Having read Dr Osty's report, I was especially interested in the infra-red absorption phenomena which are there described, and I spent most of my time during the sittings inside the galvanometer room in company with Mr C. V. C. Herbert, watching the indications of the recording galvanometer. I was unfortunate in that on all the occasions when I was present no infra-red absorption was recorded ; but I was given every opportunity of examining and testing the apparatus. As a physicist I am unable to suggest any normal explanation of the absorptions which did, in fact, take place at other sittings, and of which records were shown me, if, as I have every reason to believe, the apparatus was on these occasions equally well protected against mechanical vibration and outside interference.

I do not feel competent to give an opinion about the phenomena of telekinesis which were described to me, since this is my first attempted experience of supranormal events ; nor about the remarkable physiological behaviour of the medium, which seems to be an objective phenomenon well worth more detailed investigation.

### 8. By William Brown, M.A., M.D.(Oxon.), D.Sc.(Lond.), F.R.C.P., Wilde Reader in Mental Philosophy in the University of Oxford.

Through the kindness of Lord Charles Hope I was able to take part in seven of the sittings held with Rudi Schneider between October and December 1932, acting as controller of the medium in

three of them. The conditions of the investigation were arranged with great scientific care, although full consideration was shown for the special wishes and instructions of the medium and of his so-called spirit Control Olga.

The trance into which Rudi passes is unusual, indeed unique, in nature and is characterised by very rapid breathing, which is interrupted at intervals and ceases to be apparent when " Olga " speaks. It may be a genuine trance or it may be a simulation. I had no reliable scientific means of deciding between these alternative possibilities. although such very rapid breathing could probably not be duplicated by anyone in a normal state—at least for any length of time.

I found that Rudi's systolic blood-pressure fell temporarily by 10 mm. Hg. (from 140 to 130 mm.) between the moment just preceding trance and the moment of emerging from trance.

Slight movements of the right cabinet curtain, *i.e.* the one near the medium, and of objects a short distance away occurred at rare intervals during the sittings, and deflections of the galvanometer needle were reported, indicating momentary partial absorption of the invisible beam of the infra-red ray apparatus employed. But my general impression was that the phenomena became less pronounced when conditions were made more stringent, as. *e.g.*, by enclosing the medium and the ray apparatus in muslin-walled compartments.

As far as my own experiences of the sittings went, the results were inconclusive, and neither proved nor disproved the possession by Rudi Schneider of supernormal (or paranormal) powers of telekinesis. Nevertheless the positive results actually obtained indicated the desirability of still further research—research which might produce results of definite scientific importance.

## III. By Lord Charles Hope.

Since the sittings here reported on there has been published Mr Harry Price's *An Account of some further Experiments with Rudi Schneider*, being a report on twenty-seven sittings held in the National Laboratory of Psychical Research from February to May 1932. Readers of the present report will probably be glad to have some comments on Mr Price's book.

The preface begins, " The Council of the National Laboratory of Psychical Research has pleasure in submitting to its Members . . ." It would appear, however, from a joint manifesto signed by most of the active members of Mr Price's Council, which was published in *Light* on 7 April 1933, and from a letter written the previous week by H. G. Bois, the acting President, that these members were ignorant

of the charge of fraud to be made against Rudi, and therefore the responsibility for the whole report must rest solely upon Mr Price.

It must be clear to anyone reading the report that conflicting opinions are in evidence. On the one hand all the notes made during the sittings, both those where Mr Price was present and those from which he was absent, tend, without exception, to confirm the genuineness of the phenomena witnessed, such notes having all, I think, been dictated by Mr Price, whenever he was present, while the sitting was in progress. On the other hand all the comments, deductions and conclusions by which Mr Price supplements the actual notes are written in such a way as to throw the maximum of doubt on all the phenomena witnessed during this series of sittings. Readers of the report will ask themselves the reason for the divergence between the impressiveness of the phenomena as recorded in the notes, and the sweeping charge of fraud brought forward by Mr Price against the medium.

It is evidently Mr Price's own wish that attention should be concentrated on the particular section of the report in which Rudi is accused of fraud, if one may judge from the statements made by him in the popular press just before the publication of the report. I will therefore go straight to that section.

At the sitting of 28 April 1932 Rudi was controlled by Mr Price, Mrs De Gernon acting as second controller and, though this is not stated, as interpreter, Mr Price knowing little or no German.

The method of controlling Rudi during these sittings was the usual one : the medium and the controller sit facing each other, the controller holding the medium's hands with his own hands and clasping the medium's knees between his own knees. The second controller, whose chief function is to connect the medium with the chain of sitters, and who, like all the other sitters, also faces in the direction opposed to that of the medium, holds the latter's right wrist in his own hand. The medium's right hand is thus held by both controllers, his left one by the chief controller alone.

Frequently, sometimes for many consecutive minutes, the medium puts up his left hand, which continues to be held by the controller, and strokes the arm or leg of one of the controllers to " gather the force." From time to time, usually when a phenomenon is expected, " Olga " (the medium's trance personality) asks the sitters to hold tight. This request, though addressed to the sitters rather than the controller, naturally makes all present " hand-conscious," the controller as well as the sitters. The same reaction, in the case of careful sitters, follows the announcement or actual occurrence of a phenomenon.

In these conditions of control there took place during the sitting

of 28 April 1932, the following series of events, which I abridge from p. 147 of Mr Price's report.

" 10.41. Rudi squeezing controllers' hand [apparently a misprint for ' controller's hands '] very hard. . . .
10.44. [Various phenomena occurred.]
10.46. Olga tells us to hold tight—right curtain moving. . . .
10.49. [Various phenomena occurred.]
10.50. The flashlight has suddenly gone off—but a second flash has gone off immediately after—evidently the second bulb hung fire. . . .
10.59. Olga says that the power is getting stronger. . . .
10.0. Olga tells us to hold tight.
11.1. Again we are told to hold tight."

There were, to quote Mr Price (p. 145), " three cameras in position. . . . All these cameras are exposed simultaneously if handkerchief is moved by normal or supernormal means "—that is, the cameras stood with lenses uncovered ready to record whatever the flashlights disclosed as soon as any movement of the handkerchief set off the flashlights. Mr Price reproduces certain photographs (Plates XVIII-XXI) stated by him to have been taken by the flashlight at 10.59. From these it appears that Rudi's left hand, which ought to have been held by Mr Price, was, during one of the two flashes, uncontrolled and behind the medium.

These photographs were, to continue Mr Price's narrative (p. 152), developed by him the following morning (29 April 1932) in Rudi's presence. " When I removed them from the fixing bath I saw immediately what had happened. When I confronted Rudi with the evidence, he did not know what to say. . . . I formally charged him with having freed his arm and suggested his having moved the handkerchief from the counterpoise himself. He made no reply. This conversation took place in the presence of Miss Beenham, the secretary."

Rudi denies that any charge was made, and in the conflict of evidence between Mr Price and him, Rudi's denial is supported by subsequent letters from Mr Price to him, which I have seen, the tone of these being hardly reconcilable with Mr Price's statement.

To the comments Mr Price makes and the conclusions he draws from these photographs I will return later. I now continue the narrative so as to gratify the reader's natural curiosity as to whether Mr Price's colleagues in this investigation formed the same opinion as he did from these photographs, when he communicated his discovery to them. The answer is that they formed no opinion,

because Mr Price made no communication about the photographs to them, then or for many months later. Not even Mrs De Gernon, the sub-controller, was informed. Yet if the other sitters on 28 April had been shown these photographs soon after they were developed, and questioned as to what exactly they had observed at or about the time of the two flashes, some material fact helping to elucidate the episode might have been brought to light.

Two further sittings of the same series were held. It was obviously important that the persons present at those sittings should be specially warned to be on their guard in case a similar incident recurred; but no hint of any suspicious occurrence at an earlier sitting was given them, nor was any attempt made to take further photographs. Not even Captain Cochrane-Baillie, who had been present on 28 April and was the controller at the sitting of 3 May, was taken into Mr Price's confidence.

No hint was given to those who had financed the series of sittings then closing of any suspicious incident having recently occurred, and later in the summer, when Mr Price again sought financial support from some of us for a proposed further series of sittings to be held in the autumn of 1932, he omitted to mention the photographs in question. Later those of us who subscribed towards the cost of the publication of his report were not informed that in it any accusation of fraud was to be made against Rudi.

Most of the members of Mr Price's Council learnt for the first time of the charges to be brought in the report from a sensational newspaper article appearing ten months after the sitting.

Not that Mr Price was silent as to the result of these sittings. In several newspaper articles written by him between the close of these sittings and the publication of his report he wrote in eulogistic terms of Rudi and his phenomena. In the *Empire News* for 8 May 1932 he says, "For three years he has been under laboratory tests in England and France and has emerged unscathed from his very strenuous ordeals," and again in *Light* of 20 May 1932 he writes, "This is the third time he [Rudi] has been in England, and on each occasion he has added to his laurels. For three years Rudi has been subjected to the most stringent laboratory tests in England and France and has passed every one with flying colours." Other statements by Mr Price to the same effect, some written more recently, might be quoted.

In the autumn of 1932 Rudi returned to London for the sittings reported in the earlier part of this paper, sittings held quite independently of Mr Price. Early in 1933 I began putting together the records of those sittings, and towards the end of February Rudi went to Paris for a joint investigation by the Institut Métapsychique and the S.P.R.: in this also Mr Price had, of course, no part. Then

and not till then did Mr Price spring his mine. The *Sunday Dispatch* of 5 March 1933 was his chosen vehicle for informing his colleagues and financial supporters of 1932, and simultaneously the uninformed public, that ten months earlier he had caught Rudi faking phenomena.

Mr Price cannot complain if in the circumstances stated above this belated "exposure" is received with reserve. The lapse of time prevents the recollections of the other sitters on 28 April 1932 being usefully invoked to confirm or refute Mr Price's version of what happened at it. This would be of little importance if Mr Price's case were of the kind which carried in itself instant conviction. It all depends on the photographic control installed by Mr Price, and unfortunately this proved to be defective at the very same moment that Mr Price's manual control was defective. The third camera, too, failed to record the incident. Mr Price informs us (p. 150) that the "plate in the overhead stereoscopic camera was fogged by the light of the flash striking the lenses."

This is unfortunate, as it would perhaps have enabled us to judge more accurately the position of the medium's free arm at the moment of the flash; in the existing photographs this is by no means clear. Instead, therefore, of a clear and unambiguous photographic record, we have, as Mr Price says (p. 150), "two photographs, the one superimposed on the other." This is certainly true, but he goes on to make an assertion unwarranted by the photographs themselves, or any other evidence. "The first flash caught Rudi's left arm as it was held straight out behind him: the second flash ignited when the medium had got into position again."

It is essential to Mr Price's case that he should establish that things happened in that order. If it was the *second* flash which showed Rudi's arm free, then the suggestion that he moved the handkerchief with his free hand and arm, and in so doing set off the first flash, falls to the ground. The photographic experts whom I have consulted seem to be agreed that, where a plate has been subjected to double exposure, it is impossible to tell with certainty from the resulting negative which of the two images was taken first. When Rudi is in a trance, he is, it seems, very sensitive to white light and is apt to give a sudden convulsive movement when any such light shines upon him. In this case such a movement might easily have resulted in his tugging away his wrist from the controller's grasp.

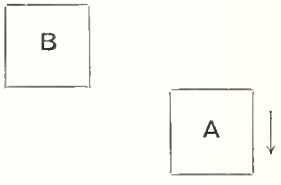
Unfortunately, on that occasion, Mr Price, who, to quote his own words (p. 151), "really was not in a fit state to control," was acting as controller and his recollections, in the circumstances, can be of no value.

The internal evidence of the photographs being ambiguous, we must next consider what support Mr Price's view of the incident

receives from the notes of the sitting, the material parts of which I have already quoted. It appears from these that at 10.41 Mr Price, as controller, was definitely holding the medium's hands, and that at 10.44, 10.46 and 10.49 he could hardly have helped knowing whether or not he was holding the medium, since at those times there were either phenomena or an injunction to hold tight. Nevertheless we are told that one minute later, at 10.50, the medium had got his hand out of Mr Price's control without Mr Price's knowledge, and had faked at least one phenomenon. By 10.59, or 11.0 at the latest, Mr Price must again have become " hand-conscious."

Altogether phenomena were reported as occurring on at least twenty occasions that evening, and Mr Price suggests they may all have been faked as, he alleges, that occurring at 10.50 was faked. What was Mr Price doing with his right hand while all this was happening ? It must be remembered that the usual method of evading hand-control was not possible here, for there was nobody on Mr Price's right, and hence nobody whose hand could be mistaken for Rudi's. Are we to believe that twenty times during that evening alone Rudi freed his left hand from Mr Price's right hand without Mr Price knowing it, and that twenty times he succeeded in getting it back into Mr Price's hand, also without Mr Price's knowing it ? Or that Mr Price for minutes together, even hours, was holding nothing in his right hand and making no effort to find Rudi's left wrist ? I find either of these suppositions incredible in a man of anything like Mr Price's experience.

Again, are the distances such as to make Mr Price's accusation plausible ? The chair of the medium (A) and the position of the table (B) on which was the handkerchief were as shown on this sketch :




[Not to scale]

The distance between the table and the nearest point of the medium's chair is given on p. 192 of the report as 2 ft. $5\frac{1}{2}$ ins. The position of the medium's chair was in no way fixed, but from a subsequent examination of the room I am convinced that usually the distance was at least 2 ft. 10 ins.

In any case, however, two inches must be added for the distance the handkerchief was from the edge of the table. Rudi's legs and knees were at the time of the movement of the handkerchief in their normal position between the controller's legs : this is clear from the photographs. Only the upper part of his body, therefore, was capable

of any appreciable movement. Rudi is rather below the average height. Could he, while his legs were immobilised, twist sufficiently round to enable his left hand to move an object at least 2 ft. $7\frac{1}{2}$ ins. from the right side of his chair ? And all this is supposed to have been done without exciting the suspicions of either the principal or second controller !

It must be remembered, too, that some of the phenomena recorded as happening, both at the sitting of 28 April and at other sittings, must have occurred considerably further from the medium's chair than the handkerchief phenomenon could have been.

The suggestion made (p. 153) that at the sitting of 28 April the medium was not " in an abnormal state " (meaning, presumedly, a state of trance) need not be taken seriously, since Mr Price was evidently in an unusual state himself, being (p. 151) " thoroughly ill that evening and in agony with an abscess," and his powers of perception must have been at a low ebb. Moreover nothing unusual as regards the medium's state was recorded in the notes.

When (p. 155) Mr Price implies that Rudi could have faked the results obtained at the Institut Métapsychique in Paris, by freeing an arm, he can hardly expect to be taken seriously. The foolishness of such a suggestion will be obvious to anybody who reads Dr Osty's report *Les Pouvoirs inconnus de l'Esprit sur la Matière*, or even Mr Besterman's summary of it in *Proceedings S.P.R.*, xl. 433 ff. To mention only one objection out of many, Mr Price does not even allude to the clamped gauze screen, 5 ft. 6 ins. in height, which separated the medium from the infra-red apparatus at many successful sittings.

My own experience of Rudi's phenomena is entirely in favour of their genuineness, but I realise that anyone whose experience may be of a contrary kind is entitled to say so, provided he states his case fairly and bases it on evidence that will bear scrutiny. Before, however, Mr Price brought his accusation, no serious or detailed charge of fraud had been brought against Rudi personally. He has never been one of these mediums who are only willing to sit for particular patrons of their own selection, and his readiness to accept any condition and submit to any experiment ought to make his sitters particularly careful as to the evidence on which they base a charge of fraud and to the manner in which they present their case. I submit that neither the evidence Mr Price adduces nor his method of presentation is such as to make his charges count for anything against a medium with Rudi's record.

What does emerge damaged from Mr Price's report is his own reputation as controller, conductor of investigations and critic. Mr Price asks us to consider how much of Rudi's phenomena, produced in different series of sittings, can, after this " exposure," still be

considered genuine. I am quite prepared to face that problem, but what exercises me, and perhaps other readers of the report, still more, is what weight is now to be attached to any report, whether positive or negative in its conclusions, or any phenomena, produced under Mr Price's direction or control or recorded by him ?

### Addendum by Theodore Besterman.

As I may not have any other opportunity of expressing my views in public, I desire here to say in the clearest terms that I cordially agree with the criticisms of Mr Price's " exposure " of Rudi Schneider made above by Lord Charles Hope, in the *Revue Métapsychique* (March-April 1933, pp. 110 ff.) by Dr Osty, and in Bulletin XX of the Boston S.P.R. (pp. 86 ff). by Dr Prince. Quite apart from other and important considerations, Mr Price's report appears to me to be in itself quite worthless as an exposure. It can have no effect on Rudi Schneider's standing.

## IV. Synopsis of Sittings.

4 October—16 December 1932.

*Notetaker.*—Unless otherwise stated, Captain the Hon. Victor Cochrane-Baillie acted as notetaker at every sitting.

*Apparatus :*

(1) Infra-red box with bell. (See C. V. C. Herbert's report, p. 264.)

(2) Infra-red photographic apparatus designed by Lord Rayleigh. (See C. V. C. Herbert's report, p. 260.) All the tables on which this apparatus was placed were clamped to the floor.

(3) Small photographic apparatus used at Queensberry Place. (See C. V. C. Herbert's report, p. 265.)

(4) Projector transmitting beam on to a caesium-on-silver cell connected to a galvanometer. (See C. V. C. Herbert's report, p. 263.)

(5) A drum camera used for obtaining records of deflections. (See C. V. C. Herbert's report, p. 262.)

(6) Electrically heated flat-iron and Moll thermopile. Used on one occasion only—6th sitting. (See C. V. C. Herbert's report, p. 265.)

At some of the sittings a muslin-covered cage with movable back and sides was used. This cage completely enclosed the medium and first controller. (See plate 1).

Except at the 1st, 12th and 16th sittings there were strips of wood nailed to the floor to prevent the medium's chair from moving.

At some of the sittings a muslin sereen 6 feet high was interposed between the sitters and the apparatus and eabinet.

Blaek eurtains were drawn aeross the cabinet at every sitting. Luminous strips were fastened to these eurtains and six small bells were pinned inside the right one.

At all sittings that infra-red photography was tried an artifieial rose was plaeed near the lens to aet as a pointer. Rudi-Olga was asked to place the power above it.

A small table, not fastened to floor, was used at most of the sittings. On this table the objeets plaeed for telekinesis were usually a small handkerchief, an artificial flower and a hand-bell.

At all sittings a toy balloon was plaeed inside the cabinet. It was placed in a bowl of water to prevent it being blown about by the movement of the curtains.

At almost every sitting water was sprinkled on the floor inside the cabinet and outside in front of the eurtains. Rudi-Olga had asked that this should be done at previous sittings on aecount of the heat and it was thought advisable to eontinue the praetiee.

At most of the sittings a toy harp and waste-paper basket were used, their positions on the floor being marked with chalk or drawing-pins.

The small table used at all these sittings was 15″ square, 20″ high and weighed $6\frac{1}{2}$ lbs.

The waste-paper basket (aetually a small close-meshed elothes basket) was 14″ high and had a eircumferenee of 34″.

The toy harp was 16″ long and 9″ high.

To realise the direetion in whieh objeets were moved the reader must imagine he is facing the " cabinet."

*Measurements at 65 Cadogan Gardens for sittings with Rudi Schneider.*

1. Taken from cdge of top of medium's ehair, nearest to lamp.
   To nearest point of lens table, 24″.
   To eentre of lens, 36″.
   To upper edge of lens round mount, $39\frac{1}{2}$″.
   To flower on shelf of lens table over top, 52″.
   To flower on table round front edge of lens box, 42″.

2. From medium's ehair to nearest point of eurtain, 18″.
   From eentre of eurtains (join) :
      To flower, 20″.
      To edge of top of medium's ehair, 44″.
   Width of curtains, each 5 feet.
   Height of eurtains, 10 feet.

3. Greatest depth of " cabinet," 3 feet.

First Sitting. *3 Periods.* *4 October 1932.*

*At 16 Queensberry Place, S.W.*

Sitters. *Front row.* In order of seating. Lord Charles Hope (cont.), Mrs Fraser-Harris (asst. cont.), Prof. Pollard, Mrs Julian Huxley, Prof. Fraser-Harris, Mrs W. Brown, Mr Gregory.
*Back row.* Dr W. Brown, Miss Reutiner (interpreting), Frl. Mängl.

*At the Ammeter.* Mr Herbert and Mr Evelyn.

*Apparatus and Arrangements.* Small red lamp, controlled by a rheostat, suspended in front of curtains.

(This was the only illumination used during the sittings.)

Infra-red box (1),[1] placed on the floor in front of cabinet.
Balloon and waste-paper basket.
1st and 2nd periods negative.

*3rd Period.*

10.45. Door locked. Key : Mr Herbert. Lights out.

11.10. Rudi-Olga asks for circle to be changed, as follows :

*Front row.* Prof. Fraser-Harris (cont.), Dr W. Brown (asst. cont.), Mrs Fraser-Harris, Prof. Pollard, Mrs Huxley, Mrs W. Brown, Lord Charles Hope.
*Back row.* Mr Gregory, Miss Reutiner, Frl. Mängl.

11.28. Needle movement.

11.30. Rudi-Olga says she is going into the box. Needle moves.

11.42. Movement of top of curtain reported.

11.43. Rudi-Olga says she is going into the box. Needle moves.

11.45. Bells on right-hand curtain ring.

12.7. Rudi-Olga says she has gone into box. Needle moves.

12.10. Rudi-Olga says "Hush." Tapping is heard on the box, seemingly on the side away from the medium.

12.25. Sound of water pouring on to floor.

12.35. Sitting ends.

*Notes.* Five movements of needle and two curtain movements were reported during the 3rd period.

[1] The numbers refer to the list of apparatus at the beginning of the synopsis.

SECOND SITTING. *4 Periods.* *7 October 1932.*

*At 65 Cadogan Gardens, S.W.*

*Notetaker.* Dr Fraser-Harris.

SITTERS. *Front row.* Dr W. Brown (cont.), Mrs Huxley (asst. cont.), Prof. Pollard, Mrs Fraser-Harris, Admiral Strutt, Mrs Brown, Mr Gregory, Lord Rayleigh.
*Second row.* Lord Charles Hope, Miss Reutiner, Frl. Mängl, Mrs Pollard, Mr Evelyn.

*At the Ammeter.* Mr Herbert.

*Apparatus and Arrangements.* Infra-red photographic apparatus used (2).

8.10. Lights out. Door locked. Key : Mr Herbert.

12.20. Sitting ended.

*Notes.* Negative sitting. Rudi-Olga said that it was a new room and that it will be better next time.

THIRD SITTING. *3 Periods.* *11 October 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Dr W. Brown (cont.), Miss Reutiner (asst. cont.), Dr Fraser-Harris, Mrs W. Brown, Admiral Strutt, Mrs Fraser-Harris, Mr Evelyn, Lord Charles Hope.

*At the Camera.* Lord Rayleigh.

*At the Ammeter.* Mr Herbert.

*Apparatus and Arrangements.* Infra-red photographic apparatus (2). Small artificial rose placed on lens table. The right edge of the right curtain is nailed to the wall in several places to prevent it waving across the beam.

8.14. Door locked. Key : Mr Evelyn.

8.20. Lights out.

8.57-9.11. Five curtain movements and five needle movements were reported. Three photographs were taken.

9.12. Ten minutes pause.

*2nd Period.*

9.30. Door locked. Lights out.

9.40. Rudi-Olga says the power is stronger.

9.44-10.34. Fifteen needle movements were reported ranging from 6 mm. to 17 mm. Ten photographs were taken.

9.53. Dr Fraser-Harris takes control at Rudi-Olga's request.

10.41. Nine minutes pause.

*3rd Period.*

Door locked. Controller, Dr Fraser-Harris; assistant controller, unchanged.

11.0. Lights out.

11.43-11.44. Four needle movements were reported ranging from 8 mm. to 28 mm.

The curtain bells were heard to ring three times during this period.

12.4. Sitting ends.

*Note.* With one doubtful exception all the photographs were blank.

FOURTH SITTING. *3 Periods.* *14 October 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Prof. Pollard (cont.), Miss Reutiner (asst. cont.), Mrs de Laszlo, Dr Fraser-Harris, Mrs Fraser-Harris, The Hon. A. C. Strutt, Lady Barrett, Lord Charles Hope.

*At the Camera.* Lord Rayleigh and Mr Herbert.

*At the Galvanometer.* Mr Gregory.

*Apparatus and Arrangements.* Infra-red photographic apparatus (2). The path of the ray has been enclosed in cardboard (Essex board) framed with wood from the projector to the lens box. From the lens box to the camera the ray has been enclosed by fine butter muslin stretched on a wooden frame. In this muslin, on the side nearest the curtains, there is a flap door $24'' \times 10''$. This door was left open during the sitting. Distance from the medium to rose through the flap door about 48″. Rose on lens table. Harp under lens table. Balloon in cabinet as usual. Rudi was not told that the ray would be enclosed before the sitting.

8.14. Door locked. Key: Prof. Harris. Lights out.

8.35. Needle moves 5 mm.

8.36. Needle wobbling.

8.39-9.12. Fourteen needle movements were reported and five photographs were taken.

9.15. Pause.

9.25. Door locked. Circle reformed.

*At Galvanometer.* Mr Herbert.

*At Camera.* Mr Gregory and Lord Rayleigh.

9.34-10.15. Fifteen needle movements reported. Ten photos taken.

*3rd Period.*

10.50. Door locked. Key: Mr Herbert. Circle reconstructed. Prof. Fraser-Harris (cont.), Mrs de Laszlo (asst. cont.), Miss Reutiner, Lord Charles Hope, Mrs Fraser-Harris, The Hon. C. Strutt, Lady Barrett.

*At Camera.* Lord Rayleigh and Mr Gregory.

*At Galvanometer.* Mr Herbert.

Lights out.

11.14-11.40. Three needle movements reported and two curtain movements. Bells ring once.

12.13. Sitting ends.

*Note.* All the photographic plates were blank.

FIFTH SITTING. *3 Periods.* *18 October 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. *Front row.* Dr W. Brown (cont.), Mrs de Laszlo (asst. cont.), Lord Charles Hope, Mrs Fraser-Harris, Mr G. Heard, Mrs W. Brown, Mr de Laszlo, Admiral Strutt.
*Back row.* Dr Fraser-Harris.

*At Camera.* The Hon. C. Strutt.

*At Galvanometer.* Mr Herbert.

*Apparatus and Arrangements.* A cage made of fine butter muslin ($6' \times 5' \times 38''$) completely enclosed the medium and first controller. There is an aperture $15'' \times 9''$ to permit the entrance of the 2nd controller's right arm. In addition to this an adjustable muslin screen, stretched on a wooden frame and nailed to the floor, separated the sitters from the cabinet and apparatus. (See plate 1.)

The cardboard enclosing the infra-red beam not in use at this sitting. Objects for telekinesis placed on small table. Balloon in cabinet. Harp under lens table. Waste-paper basket on top of lens case. Artificial rose as usual.

8.25. Door locked. Key: Admiral Strutt. Lights out.

8.54-8.55. Three needle movements reported and three photos taken.

*2nd Period.*

9.29. Door locked. Key: Admiral Strutt. Lights out. Circle as before. Controllers unchanged. Door of medium's cage behind the controller left open on account of the heat. Dr Fraser-Harris joins Mr Herbert.

9.56-10.30. Four needle movements and one slight curtain movement reported.

10.30. Pause.

*3rd Period.*

Sitters. Controller changed to Dr Fraser-Harris; assistant controller unchanged. Dr Brown joins circle on left of Admiral Strutt.

*At Galvanometer.* Mr de Laszlo and Mr Herbert.

10.47. Door locked. Key: Admiral Strutt. Lights out.

11.37. Slight needle movement.

11.47. Rudi-Olga says "Count ten"; needle moves slightly on "ten."

12.1. Sitting ends.

*Notes.* The photographic plates were blank. An examination of the room after the sitting showed that the muslin had come away from the bottom corner of the cage nearest to camera table and three drawing-pins had been detached from the framework. It was thought that this was caused by the violent movement of the chair as the medium was coming out of trance.

Sixth Sitting. *3 Periods.* *21 October 1932.*

*At 65 Cadogan Gardens, S.W.*

Sitters. *Front row.* Prof. Pollard (cont.), Miss Reutiner (asst. cont.), Mr Gregory, Miss Baggally, Lord Charles Hope, Lady Crosfield, Dr Fraser-Harris, Mrs Fraser-Harris, Mr Herbert.

*At Galvanometer.* Lord Rayleigh and Admiral Strutt.

*Apparatus and Arrangements.* In place of infra-red photographic apparatus there was used an electrically heated flat-iron and a Moll thermopile connected with a galvanometer (6). Waste-paper basket, balloon and objects for telekinesis as usual. Medium and controller in cage. Opening in cage for assistant controller's arms enlarged to 20″ × 35″. An electric fan is on the floor to the right of the controller's chair.

8.15. Door locked. Key : Admiral Strutt. Lights out. Negative period.

9.9. Ten minutes pause asked for.

*2nd Period.*

9.32. Door locked. Key : Dr Fraser-Harris. Prof. H. Levy joins the circle and sits in back row with Dr Fraser-Harris. Admiral Strutt has left. Controllers unchanged.
Negative period.

10.31. Rudi-Olga says the electric fan in the medium's cage is detrimental to the production of phenomena as it is playing towards the cabinet.

10.36. Pause.

*3rd Period.*

10.57. Door locked. Key : Dr Fraser-Harris. Lights out. Prof. Levy has left. Dr Fraser-Harris has gone back to front row. Mr Herbert is observing ammeter connected to infra-red box apparatus (1), which has been placed, with lid off, touching right curtain at the medium's back. From nearest point of medium's chair to the ray inside the box, over top of muslin side, is 23″.
Electric fan disconnected.
Panels at back of medium's cage have been removed.

11.34. Electric iron disconnected, Rudi-Olga having complained of the heat.

11.41. Slight needle movements (ammeter connected to infra-red box).

11.50. Three needle movements.

11.53. Needle movement 1·2 mm. Bell rings in box.

12.3. Needle movement 0·7 mm. to 1·8 mm. Bell rings.

12.11. Needle movement 0·5 mm.

12.11. Needle movements continued synchronous with medium's breathing.

12.22. Rudi-Olga says "Hush" and soft scratching noises are heard coming from the direction of the cabinet.

12.46. Sitting ends.

SEVENTH SITTING. *3 Periods.* *25 October 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Dr W. Brown (cont.), Mrs de Laszlo, Lord Charles Hope, Mrs Julian Huxley, Mrs Lyttelton, Mrs Fraser-Harris, Mrs W. Brown.

*At the Camera.* The Hon. C. Strutt.

*At the Galvanometer.* Mr Herbert and Mr O'Rorke.

*Apparatus and Arrangements.* Infra-red photographic apparatus (2) connected with a Moll galvanometer and recording drum. The muslin panels have been taken out of back of cage and net in front of sitters raised. Small table was placed almost touching lens table and touching the right curtain. It was about one foot from the nearest point of the medium's chair. On it was a small yellow handkerchief, a hand-bell and the artificial camellia. Other objects for telekinesis as usual.

8.14. Door locked. Key: The Hon. C. Strutt. Lights out.

8.59. Small needle movements.

9.4. Ten minutes pause.

*2nd Period.*

9.20. Door locked. Key: The Hon. C. Strutt. Lights out. Admiral Strutt has come in and joins Mr Herbert at galvanometer. Mr O'Rorke sits between Hon. Mrs Lyttelton and Mrs Fraser-Harris. Controllers unchanged.

9.55-10.10. Five slight movements of needle were reported. Photograph taken.

10.28. Rudi-Olga asks for ten minutes pause.

*3rd Period.*

10.49. Door locked. Key: Hon. C. Strutt. Controller, Lord Charles Hope, whose place was taken by Dr W. Brown.

11.10. Needle movement. Photograph.

11.15-11.51. Sixteen further movements reported.

11.52½. Table moves. Needle moves. Table moves.

11.52½. Needle movement.

11.53. Needle movement. Photograph.

12.1-12.15. Seven needle movements reported.

12.38. Sitting ends.

*Notes.* The small table which had been placed as described above was moved two or three inches and also turned almost a quarter round. The hand-bell was moved quite six inches towards the lens table and away from the medium. The camellia had moved one inch in the opposite direction and was found touching the handkerchiefs, the position of which had remained unchanged.

EIGHTH SITTING. *3 Periods.* *28 October 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Prof. Pollard (cont.), Mrs de Laszlo (asst. cont.), Mr Gregory, Mrs Fraser-Harris, Lord Charles Hope, Lady Craik, Mrs Pollard, Mrs Huxley.

*At Camera.* The Hon. C. Strutt.

*At Galvanometer.* Admiral Strutt and Mr Herbert.

*Apparatus and Arrangements.* The muslin panels are in at the back of the medium's chair, and to half-way along sides of cage. Muslin over top as at previous sittings. Muslin screen (see plate 1) has been lowered between sitters and apparatus. A muslin screen 6 ft. high has also been stretched from the movable screen to the wall in front of the camera table. A square aperture was made to allow the beam to reach the camera. Another muslin screen 6 ft. high was stretched across the far side of the cage to the corner of the room, completely separating the projector table from the medium and sitters.

Waste-paper basket on top of lens box. Rose in usual position. Toy harp below the lens table. Small table placed to the right of lens table; the position marked with chalk. The nearest part of the table is 13″ from the medium's chair and 6″ from the nearest wooden support of cage. On the table is the hand-bell, at corner nearest medium, the camellia at the side nearest to lens and opposite centre of lens box. Handkerchief bunched up in centre of table. The positions of bell and camellia are marked with drawing-pins. Balloon and water in cabinet as usual. The recording drum was not used for the first period, owing to a shortage of sensitive paper.

8.15. Door locked. Hon. C. Strutt takes key.

8.24. Circle formed.

8.27. Muscular tremors starting.
8.30. Medium in full trance.
8.34. Medium breathing 25 breaths in 11 secs.
8.36. Medium gripping very tightly.
8.37. Needle moves.
8.38. Rudi-Olga, " Look out."
8.41. Rudi-Olga asks if anything has been seen. Mr Herbert reports a small needle movement.
8.47. Needle moves.
8.49. Rudi-Olga, " Hold tight."
8.50. Rudi-Olga, " The power has been in the rays for some time."
8.52. Rudi-Olga, " Sing Katharina."
8.57-9.12. Seven needle movements reported. Rudi-Olga says the power is going to be very good. One photograph taken.
9.14. Photo-electric cell flashes and shows a white light. Medium falls forward.
9.15. Muscular tremors start again.
9.17. Olga returns. The circle apologises for the accident but Olga says the power is destroyed.
9.19. Medium's movements weakening. Breathing 8 in $7\frac{1}{5}$ secs. Movements very spasmodic.
9.21. Breathing 18 in 19 secs.
9.22. Controller reports that medium's movements have lost all their vigour.
9.24. Rudi-Olga says the power is returning.
9.26. Needle moves.
9.27-9.29, 30. Seven needle movements reported. One photograph taken. Rudi-Olga says she is going to make the power stronger.
9.30. Needle moves.
9.30, 50. Needle moves.
9.33. Mr Gregory reports two successive strong puffs of cold air.
9.33, 5. Needle moves.
9.37. Olga-Rudi, " You must have a little more patience, then the power will be very strong."
9.39. Needle moves. Medium squeezing.
9.40. Needle moves.
9.42. Rudi-Olga, " Look out, the table is going to move."

9.43. Needle moves as Rudi-Olga says " Watch the rays."
9.44. Needle moves. Photograph taken.
9.46. Cold air felt by the circle. Rudi-Olga says, " The table has moved several times. The power is now above the table."
9.48. Needle moves.
9.48·5. Needle moves.
9.49·30. Needle moves. Medium gripping.
9.57. Rudi-Olga asks for ten minutes pause.

*N.B.* Notes given in full for first period only.

*2nd Period.*

10.13. Door locked. Key : Hon. C. Strutt.
Circle reformed. Mrs Huxley and Admiral Strutt change places, Mrs Huxley goes to galvanometer. Lights out.
10.33. Rudi-Olga, " Look out."
10.34-10.37·40. Needle moves five times. Rudi-Olga says, " You must watch very carefully, as the power will get stronger and stronger."
10.39-10.25·15. Forty-nine needle movements are reported. Three photos taken.
10.59·10. Mrs Fraser-Harris takes control at Rudi-Olga's request.
11.32. Rudi-Olga asks for ten minutes pause.

*3rd Period.* Mrs de Laszlo and Mrs Huxley leave. Door locked. Key : Admiral Strutt. Circle reformed as follows : Mrs Fraser-Harris (cont.), Lord Charles Hope (asst. cont.), Lady Craik, Mr Gregory, Mrs Pollard, Prof. Pollard, Admiral Strutt. Lights out.

11.55. Full trance.
12.0-12.2·30. Four needle movements.
12.10. Muslin curtain in front of apparatus raised.
12.16-12.38·10. Nine needle movements. One photograph taken.
12.52. Sitting ends.

*Notes.* The table had not moved from its original position. Photographic plates blank.

NINTH SITTING. *4 Periods.* *31 October 1932.*

*Special sitting at 65 Cadogan Gardens, S.W.*

Owing to shortage of sitters Captain Baillie sat in the circle and the notes were recorded after each period.

SITTERS. Lord Charles Hope (cont.), Miss Reutiner (asst. cont.), Capt. Baillie, Frl. Mängl, Mr Gregory, Mrs Fraser-Harris, Mr Herbert, Dr Fraser-Harris.

*Arrangements and Apparatus.* Infra-red ray and photographic apparatus not in use. Rudi-Olga told that it was proposed, at this sitting, to try only for telekinesis. Muslin panels and case arranged as at the previous sitting. Muslin screen in front of sitters raised to enable them to sit closer to the cabinet. Objects for telekinesis arranged as at previous sitting.

8.25. Door locked. Key : Dr Fraser-Harris. Circle formed. Lights out.

8.33. Full trance.

8.34. Rudi-Olga asks for the infra-red photographic apparatus.

8.39. Ten minutes pause to prepare apparatus.

*2nd Period.* Door locked. Key : Dr Fraser-Harris. Circle re-formed as follows :

*At Galvanometer.* Mr Herbert.

*At Camera.* Mr Gregory, Dr Fraser-Harris sits between Frl. Mängl and Mrs Fraser-Harris. Controllers unchanged.

During this period there were small needle movements.

9.48. Pause.

*3rd Period.*

10.0. Door locked. Key : Dr Fraser-Harris. Circle formed as before. There were small needle movements during this period. Rudi-Olga asked Lord Charles Hope and Capt. Baillie to go into the cabinet. Dr Fraser-Harris took the controller's place. They remained in the cabinet for 20 minutes but nothing happened.

11.30. Pause.

*4th Period.*

11.40. Door locked. Key: Dr Fraser-Harris. Circle reformed. Mr Gregory (cont.), Mrs Fraser-Harris (asst. cont.), other sitters as before. No one in the cabinet. Small needle movements reported.

12.15. Sitting ends.

TENTH SITTING. *3 Periods.* *1 November 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Dr Fraser-Harris (cont.), Miss Reutiner (asst. cont.), Lord Charles Hope, Mrs Fraser-Harris, Lady Craik.

*At Galvanometer.* Mr Herbert.

*At Camera.* Hon. C. Strutt.

*Apparatus and Arrangements.* Infra-red (2). A new filter was fixed over the projector which allowed less light to escape. The light that escapes is red. Cage arranged as at previous sitting. Muslin screen in front of sitters lowered. Small objects for telekinesis on table as before. Toy harp, balloon, rose and waste-paper basket as before.

It was decided not to record small individual needle movements in future reports as they are recorded photographically on the drum.

8.15. Door locked. Key: Hon. C. Strutt. Lights out.

8.36. One large needle movement about 20% of the total.

8.53-8.56. Two needle movements.

9.29. Rudi-Olga asks for ten minutes pause.

*2nd Period.*

9.47. Door locked. Key: Hon. C. Strutt. Circle and control as before. The ray has failed and Rudi-Olga agrees only to try for telekinesis during this period.

11.10. At Rudi-Olga's request Lady Craik to take assistant controller's place.

Circle moves down one seat to make room for Miss Reutiner.

11.27. Pause.

*3rd Period.* Circle as before. Assistant controller, Mrs Fraser-Harris.

11.44. Door locked. Key: Hon. C. Strutt. Lights out.

12.20. Sitting ends.

ELEVENTH SITTING. *3 Periods.* *4 November 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Lord Charles Hope (cont.), Mrs de Laszlo (asst. cont.), Mrs Fraser-Harris, Hon. Mrs Lyttelton, Major Courtauld, Mrs J. Courtauld, Lady Craik.

*At Galvanometer.* Mr Herbert.

*At Camera.* Mr Gregory.

*Arrangements and Apparatus.* Infra red (2). Muslin screen and cage with panels in place as at previous sitting. The ray from projector to lens was covered by cardboard tube as at 4th sitting but uncovered from lens to camera. Objects for telekinesis as usual.

8.46. Door locked. Key : Dr Fraser-Harris. Lights out.
9.16. Rudi-Olga, " The power is in the ray."
9.17. Needle movement.
9.28. Needle movement. Photograph.
9.31. Large needle movement.
9.47. Pause. 10 minutes.

*2nd Period.* Circle as before. Mr Gregory and Mr Herbert change places.

10.5. Door locked. Key : Dr Fraser-Harris. Lights out.
10.24. Rudi-Olga, " Look out." Needle movement.
10.28. Rudi-Olga, " The power is in the ray." Needle movement.
10.42. Needle moves 4 mm. Photograph.
10.48. Rudi-Olga, " When I pinch the controller, look out." Controller pinched, needle moves.
10.57. Controller pinched, needle moves.
11.8. Ten minutes pause.

*3rd Period.* Mr Gregory and Mr Herbert change places. Circle as before. Controllers unchanged.

11.27. Door locked. Key : Dr Fraser-Harris. Lights out.
11.37. Controller pinched, needle moves.
11.41. Controller pinched, needle moves.
11.44. Needle moves. Photo taken.
Constant small needle movements for ten minutes.
12.2. Needle moves. Photograph taken.

12.8. At Rudi-Olga's request the eontrollers are ehanged. Capt. Baillie (eont.), Mrs Fraser-Harris (asst. eont.), Lord Charles Hope takes notes, Mrs de Laszlo sits between Mrs Fraser-Harris and Dr Fraser-Harris. Others same order as before. Rudi-Olga says there will be something on the photographs this time.

12.43. Three quiek movements of the needle.

12.45. Four needle movements.

12.48. Two eontrol photographs taken.

12.49. Sitting ends.

*Notes.* Rudi-Olga seemed to have the power mueh better in eontrol at this sitting than at previous ones. Although the effeets registered by the galvanometer were not large, they were, in the majority of eases, preeeded by a warning from the medium and the number of unrealised promises of " effeets " to eome was mueh smaller than before.

Nothing appeared on the photographie plates. Hilger-Eastman plates were used.

TWELFTH SITTING. *4 Periods.* *8 November 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Lord Charles Hope (eont.), Miss Reutiner (asst. eont.), Dr Fraser-Harris, Mrs Fraser-Harris, Lady Craik, Mrs Huxley, Mr Heard, Hon. C. Strutt, Lady D. Hope.

*At Galvanometer.* Mr Herbert and Admiral Strutt.

*Arrangements and Apparatus.* Photographie apparatus (2) not in use. A new apparatus is installed eonsisting of a projeetor mounted on a bloek of wood, whieh transmits a red beam on to a eaesium-on-silver photo-eleetrie eell (4). All sereens and panels at baek of eage in use as before. Objeets for telekinesis as usual. Positions marked in chalk.

8.15. Door loeked. Key : Admiral Strutt. Lights out.

8.35. Needle movement.

8.47. Rudi-Olga, " Look out."

8.49. Needle movement.

9.7. Pause.

*2nd Period.* Mr Heard and Admiral Strutt change places. Circle and controllers as before.

9.21. Door locked. Key : Admiral Strutt. Lights out.

9.33-10.0. Several needle movements.

10.0. Circle and controllers changed at Rudi-Olga's request. Dr Fraser-Harris (cont.), Lady D. Hope (asst. cont.), Miss Reutiner, Lord Charles Hope, Mrs Fraser-Harris, Lady Craik, Admiral Strutt, Mrs Huxley, Hon. C. Strutt.

*At Galvanometer.* Mr Herbert.

10.5-10.10. Several needle movements.

10.17. Pause.

*3rd Period.* Mrs Fraser-Harris (asst. cont.), Mr Heard changes places with Hon. C. Strutt. Others as before.

10.35. Door locked. Key : Admiral Strutt. Lights out.

10.55. Needle movement. Rudi-Olga says " Hush." Several taps are heard, seemingly on small table. Rudi-Olga, " The power will be stronger."

11.0. Large needle movement.

11.17. Repeated needle movements.

11.36-11.47. Several needle movements.

12.5. Pause.

*4th Period.* Capt. Baillie has left. Notes recorded at end of period. Circle changed to Dr Fraser-Harris (cont.), Mrs Fraser-Harris (asst. cont.), Miss Reutiner, Lord Charles Hope, Lady D. Hope, Admiral Strutt, Lady Craik.

*At Galvanometer.* Mr Herbert.

12.25. Door locked.

1.0. Blank period. Sitting ends.

*Notes.* Needle movements in first three periods. Fourth period negative.

THIRTEENTH SITTING. *3 Periods.* *11 November 1932.*

*At 16 Queensberry Place, S.W.7.*

Notes given in full.

SITTERS. Dr Fraser-Harris, Mrs Fraser-Harris, Miss Reutiner, Mr Gregory, Lady Crosfield, Mr Herbert, Hon. C. Strutt, Lord Charles Hope, Capt. C. Baillie (taking notes).

*Apparatus and Arrangements.* No infra-red apparatus being used. Position of table and harp marked with chalk. Waste-paper basket between table and cabinet, opposite curtain opening. The bobbin is hanging between the red lamp and the cabinet, with a balloon on the water. Handkerchief, hand-bell and artificial flower on the table.

8.20. Door locked. Mr Gregory takes the key.

8.23. Trance commencing. Usual clonic movements.

8.25. Full trance. Usual greetings.
It is explained to Olga that the usual room could not be used to-night.

8.30. Medium breathing 23 in 9 seconds.

8.33. Olga, " Look out."

8.37. Olga, " Watch the handkerchief."

8.38. Olga, " Sing Katharina."

8.42. Olga, " Have you seen anything at the handkerchief ? "
Nothing reported.
Olga, " The notetaking light is too bright." This was put out, and the notes put down at the first pause. Nothing occurred. Olga, " Ten minutes pause."

9.15. Medium out of trance.

*2nd Period.*

9.31. Door locked. Mr Gregory takes the key.
A screen has been placed round the notetaker.

9.34. Trance commencing.

9.37. Medium in full trance. Usual greetings.

9.46. Olga asks Lord Charles to hold the handkerchief under the red lamp. Lord Charles suggests it is better to use the power on the curtains. Olga agrees.

9.47. The curtain bells are heard to ring repeatedly.

9.49. The curtain bells are heard to ring repeatedly.

9.51. The curtain bells are heard to ring repeatedly for a minute.

9.52. Olga, "Listen." Slight scraping noises are twice heard on the floor.

9.53. Something is heard to fall.

9.55. Olga asks for applause and gets it.

9.59. The bells are heard to ring repeatedly.

10.1. Olga, "Look out." The table is heard to move. Right-hand curtain moves very well and hits the bobbin. Cold winds.

10.3. Lord Charles asks Olga if the light can be increased when the power is stronger. Olga says "Yes."

*Note.* Dr Fraser-Harris thinks the curtain hit his right hand, when it came out at 10.1.

10.11. Something is heard to move.

10.13. Curtain bells ringing. Lord Charles sees the right-hand curtain moving.

10.15. A movement heard.

10.16. Cold air. The harp is heard to play.

10.17. Table is seen to move. Harp moves. Curtains move strongly.

10.19. Mr Herbert feels cold air on his right hand. Lady Crosfield does not feel it on her left hand, which is holding his right.

10.21. Both curtains moving strongly and independently.

10.22. Olga asks Lord Charles to move the table nearer the curtain. He asks Olga if he can leave it, as its position has been carefully marked. Olga agrees.

10.25. Olga asks the circle to close in to the cabinet. Very cold air felt.

10.29. Olga tells the circle to close up still further, so that they can see better. The table is heard to move.

10.30. Left curtain moves. Table jumps about for several seconds and then is rocked. The bell is heard to fall off.

10.32. Curtain moves. Table moves.
Olga, "Hush." Table is scraped several times over the floor, very noisily.

10.34. Olga asks for the medium's face to be wiped.

10.36. Table is heard to move towards its former position. Table moving constantly.
Mr Herbert feels something on his left toe; the table falls on his right toe. The harp is by his left toe.

10.40. Olga, " You can increase the light." Table moves again on Mr Herbert's toe. Table moves again.

10.41. Olga, " The gentleman (Mr Herbert) must look out."

10.42. Right-hand curtain bells ring.

10.43. Olga asks Lord Charles to hold the handkerchief under the light. Lord Charles says he does not know where it is and offers to produce another. Olga agrees.

10.45. Bells ring.

10.48. Olga asks that the light be slightly decreased.

10.50. Olga, " Count to ten."

10.52. Olga, " Please lower the light towards the floor."
It is explained that this cannot be done to-day.

10.55. Curtains moving. Table moving on Mr Herbert's foot.

10.56. Olga asks Lord Charles to hold the handkerchief nearer the curtain.

11.2. Bells ring.

11.4. Medium limp.

11.5. Olga, " It is best to have ten minutes pause, then I will make a beautiful materialisation." The medium is too hot. Olga asks for paper and pencil to be put on the table. She is asked whether smoked paper for finger prints can also be put there. She says " Yes."

11.9. Medium out of trance.

*At second pause.*

The small end of harp was found to have moved 40″ to the left, the harp lying on its side after being upright; the handkerchief is in the harp's place, and the table is to the right, having been moved 15″. The bottoms of both curtains are wet, having been in the bowl of water.

*Distances.*

From medium's chair to right edge of right curtain, 26″.
From medium's chair to left edge of right curtain, 54″.
From medium's chair to the nearest part of table, 35″.
From medium's chair to harp, 30″.

Mr Herbert states that when the table was resting on his toe, it moved when the light was good enough to allow him to see all four legs and he could see nothing holding them, or any other part of the table.

*3rd Period.*

11.35. Door locked. Mr Gregory takes the key.

11.37. Trance commencing.

11.39. Full trance. Usual greetings.

11.42. Olga, " Will Lord Charles please put the harp and basket under the table ? " The basket is put under the table, with the handkerchief on top. The harp is placed, with Olga's approval, by the side of the table, as there is no room for it underneath.

11.48. Olga, " Look out."

11.57. Olga, " Look out under the lamp."

12.0. Olga asks for a change of assistant controller. Miss Reutiner takes Mrs Fraser-Harris's place.

12.5. Olga, " Look out."

12.9. Olga, " The power will be stronger next time."

12.10. Olga, " I am getting all the power together."
Curtain bells ring.

12.12. Very powerful movement of right curtain. Left moved too.

12.13. Olga, " Look out. It is coming out of the cabinet under the light."

12.14. Olga, " Please lower the light at first."

12.15. Olga, " Look out."

12.17. Olga, " Look out. It has been on the table. I think it is going to be a hand."

12.18. Right curtain moves well. Cold air.

12.20. Table moves. Seen by Mr Herbert ; heard by all.

12.21. Bells ring. Left curtain moves. Both curtains move hard. Olga, " Watch for the hand at the curtain opening."

12.22. Curtains moving.

12.24. Olga, " Try a little more light."

12.26. Olga, " Look out."

12.28. Right curtain moving.

12.30. Both curtains moving. Very cold air. Both curtains moving hard.
Olga, " The hand came out just now. You must look out."
Mr Gregory reported that the table seemed to get darker at 12.30.

12.31. Both curtains moved while Olga was talking.

12.32. Bells ring. Both curtains move well.

12.33. Both curtains move. Table moves towards circle.

12.34. Table moves :

12.35. A dark object with a straight edge reaching right across the sheet of paper was seen to cover three-quarters of the paper, and in moving back it swept the pencil and paper on to the floor.

Olga asked for a description of what was seen. Mr Gregory says it was dark, with a straight edge.

Olga says, " Next time I will make a hand."

(This was afterwards found, in all probability, to be the edge of the curtain.)

12.39. Olga, " Look out."

12.42. Olga, " Please do not be cross, but I think I must close, as it may be too much for the medium." She says the pencil and paper are lying near the cabinet, and she has made a slight impression on the smoked paper.

She says that the power is now in good form, and next time she will make a lovely materialisation.

12.50. Medium out of trance.

After the sitting : paper is found on floor 12″ from front right table leg. Pencil $\frac{3}{4}$″ from it. Flower between two right table legs, $5\frac{1}{2}$″ from front one. Table moved 4″ towards medium from original position at beginning of last period. No marks on writing paper. Marks on right side of smoked paper pointing diagonally towards cabinet.

*Remarks :*

The medium was searched directly after the sitting by Lord Charles Hope and Dr Fraser-Harris, with negative results.

As regards telekinesis, this was one of the best sittings in the series. It should be noted that neither the infra-red apparatus nor the muslin screen was used.

Both curtains moved freely and the bells on the right curtain rang. Cold air, and occasionally very cold air, was reported. The table was audibly and visibly moved, then upset and finally moved when upset ; the harp was moved and played upon ; the movements of the curtains were so extensive that one sitter (Dr Fraser-Harris) felt the right curtain touch his right hand.

In evidence of this free movement of the curtains, attention may be drawn to the entry in the notes where it is stated that the bottoms of both curtains were wet, proving they had swung back into the bowl of water. The small quantity of water sprinkled on the floor at the beginning of the sitting was not sufficient to have caused this effect.

At the close of the second part of the sittings, it will be noted that " Olga " was asked whether smoked paper for finger prints might be placed on the table; this was permitted. On the lights being turned up at the end of the sitting, it was found that instead of finger prints on the smoked paper there were areas where the soot had been completely removed and others in which it had been left in groups of parallel lines.

After inspecting these markings, Mr Herbert came to the conclusion that they had been made by the edge of the curtain swinging over the paper. Accordingly, after the sitting was over, he prepared another piece of smoked paper and brushed its surface with the edge of the curtain. The streaks made in this way are identical with those made during the sitting.

The correspondence between the streaks made during the sitting and those made on purpose afterwards is particularly close if one scrutinises them under a hand-lens.

Later the two pieces of smoked paper were shown to a finger-print expert, who considered the marks all very similar.

FOURTEENTH SITTING. *3 Periods.* *15 November 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Dr Fraser-Harris (cont.), Mrs Fraser-Harris (asst. cont.), Mrs de Laszlo, Lord Charles Hope, Miss de Zoete, Dr Zuckerman, Mrs Huxley.

*Back row.* Lady Craik, Hon. C. Strutt, Mr Gregory, Capt. Livens.

*At Galvanometer.* Mr Herbert.

*Apparatus and Arrangements.* Infra-red apparatus ready but not in use. Screens, cage and objects for telekinesis as before. Muslin screen in front of sitters lowered.

8.19. Door locked. Key: Dr Fraser-Harris. Lights out.

9.5. Pause. Blank period.

*2nd Period.* Circle and control as before.

9.23. Door locked. Key: Mr Gregory. Lights out.

9.46. Rudi-Olga asks for infra-red apparatus to be used. Mr Herbert goes to galvanometer.

10.32. Pause. Blank period.

*3rd Period.* Blank.

11.57. Sitting ends.

*Notes.* Negative sitting.

FIFTEENTH SITTING. *3 Periods.* *18 November 1932.*

*At 65 Cadogan Gardens, S.W.*

SITTERS. Lord Charles Hope (cont.), Mrs Fraser-Harris (asst. cont.), Miss Reutiner, Hon. C. Strutt, Lord Clive, Lady D. Hope, Mr Wheeler Robinson, Mr Herbert.

*Arrangements and Apparatus.* Infra-red apparatus ready but not in use. Objects for telekinesis as usual. Muslin screen as usual.

8.16. Door locked. Key: Hon. C. Strutt. Lights out.
8.29. Rudi-Olga asks for infra-red apparatus to be used. Mr Herbert goes to galvanometer.
10.23. Pause. Blank period.

*2nd Period.* Circle and control as before.

9.15. Door locked. Key: Hon. C. Strutt. Lights out.
10.23. Pause. Blank period.

*3rd Period.* Circle and control as before.

10.46. Door locked. Key: Hon. C. Strutt. Lights out.
11.48. Sitting ends.

*Note.* Negative sitting.

SIXTEENTH SITTING. *3 Periods.* *22 November 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Lord Charles Hope (cont.), Miss Reutiner (asst. cont.), Hon. C. Strutt, Mrs W. Brown, Lady Craik, Prof. C. G. Barkla, Mrs Paget, Dr W. Brown, Lady D. Hope.
*Back row.* Mr Wheeler Robinson, Mr Herbert.

*Apparatus and Arrangements.* Infra-red apparatus (4) ready but not in use. Muslin screens in place shutting medium and sitters from normal access to table, ray, etc. Objects for telekinesis as usual.

8.25. Door locked. Key: Hon. C. Strutt. Lights out.
8.42. Rudi-Olga asks for infra-red apparatus.

*At Galvanometer.* Mr Herbert.

9.18. Pause. Blank period.

*2nd Period.* Circle and control as before.

9.30. Door locked. Key: Hon. C. Strutt. Lights out.

10.10. Prof. Barkla leaves.

10.38. Pause. Blank period.

*3rd Period.* Circle and control as before. Muslin screens have been removed.

10.58. Door locked. Key: Hon. C. Strutt. Lights out.

12.3. Sitting ends.

*Notes.* Negative sitting.

SEVENTEENTH SITTING. *2 Periods.* *23 November 1932.*
(Special.)

*At 16 Queensberry Place, S.W.*

SITTERS. Lord Charles Hope (cont.), Miss Reutiner (asst. cont.), Frl. Mängl, Capt. Cochrane-Baillie, Mrs Fraser-Harris, Lady D. Hope, Dr Fraser-Harris.

*At Galvanometer.* Mr Herbert.

*Apparatus and Arrangements.* Owing to shortage of sitters Capt. Baillie sat in the circle and the notes were written by Lord Charles Hope and Dr Fraser-Harris after the sitting. Safety stops had been fitted into the floor to prevent the medium's chair from slipping. Muslin screens were removed. Infra-red apparatus (4) in use. Objects for telekinesis on table. Toy balloon in cabinet. Toy harp standing on floor; position marked.

*1st Period.*

6.15 to 7.0. Blank.

*2nd Period.* Circle as before. Controllers unchanged.

7.5. Door locked. Lights out.

At some point during this period Dr Fraser-Harris became controller, changing places with Lord Charles Hope.

During the second period the first phenomenon was a bell tinkling, evidently one of the six small bells on the inside of the right curtain. There were four very considerable movements of the right curtain and at least one seemingly independent movement of the left curtain while the right was moving. There were at least four more slight movements of the right curtain. The curtains did not appear to fly out to any extent. Something was heard to fall, which was probably the toy harp. This was found to have been moved about

4″ and to be lying on its side, with the right curtain hanging over part of it. The movement of the left curtain was noted by me when I had changed places with Prof. Fraser-Harris at Rudi-Olga's request. Before this change there had already been good movements of the right curtain and good "effects" in the ray. After Prof. Fraser-Harris and I had changed places there were some very good and long deflections registered by the galvanometer just after Rudi-Olga had said that she was about to bring the "power" out of the cabinet across the ray towards the sitters. In fact for about half an hour during the second period Rudi-Olga seemed able to get good "effects" in the ray almost whenever she wished, the percentage of successes to total warnings from her being nearly 100 for a few minutes.

9.0. Sitting ends.

*Notes.* 1st period blank. 2nd period: Curtain movements. Bells ring. Harp falls over. Needle movements.

EIGHTEENTH SITTING. *4 Periods.* *25 November 1932.*

*At 16 Queensberry Place, S.W.*

Notes given in full.

SITTERS. Capt. the Hon. V. Cochrane-Baillie (cont.), Mrs Fraser-Harris (asst. cont.), Mrs De Gernon (translating), Mr C. C. L. Gregory, Frl. Mängl, the Hon. C. Strutt, Admiral the Hon. Arthur Strutt, Lady D. Hope, Prof. D. F. Fraser-Harris.

*At Galvanometer.* Mr C. V. C. Herbert.

*Taking notes.* Lord Charles Hope.

*Apparatus and Arrangements.* The arrangements are as for sitting of 23 November except that two pieces of thick black cotton have been fixed with drawing-pins, one across the whole front of the cabinet curtains and one between the inside edges of the wooden blocks on which stand the infra-red apparatus—these are to prevent the curtains from swinging into the path of the ray. As an experiment ice has been placed in the large bowl inside the cabinet and a smaller bowl behind the medium. The position of the smaller bowl has been marked. Inside the cabinet behind the right edge of the right curtain two real roses have been placed. The muslin screens, when in place, are

fixed with hooks on the inside. They reach from floor to ceiling. On the extreme left there is a door of muslin, opening outwards. A piece of muslin 35″ high has been fixed in front of the sitters from the wall on left to the support to left of medium, thus leaving a space about 35″ wide behind medium and in front of both controllers.

8.30. Door locked. Admiral Strutt has key.

8.31. Circle all joined up. White and red lights out.
Red light over table turned full down.
The muslin screens are out. The ray has not been turned on.
Mr Herbert is sitting by notetaker.

8.34. Trance commencing.

8.36. Medium is limp.

8.38. " Olga " is here.

8.39. Olga says, " Gott zum Gruss."

8.40. Olga is told of the ice being there and approves.

8.46. Olga says, " Look out."

8.48. Olga says, " Pay attention to the curtains."

8.50. Olga says, " Look out."

8.54. " Count to ten." Nothing seen.

8.56. "Pay attention to curtains." Nothing seen.

8.59. " Look out."

9.0. Olga says she is going into the ray. It is explained to her that it has not yet been turned on.

*N.B.* Evidently " Olga " thought the ray had been on all the time.

9.2. The ray is now on. Mr Herbert is with galvanometer.

9.4. " Count up to ten." This was done twice. No result.

9.8. " Look out."

9.9. Olga goes away.

9.10. She returns.

9.10½. Ten minutes pause.

9.11. Lord Charles Hope asks if Olga has seen the two roses he has put in the cabinet.

9.12. Olga thanks him and says when she has them on the table she will thank him personally for them.

9.13. Olga has gone. Medium limp.

9.14. Medium out of trance.

*2nd Period.*

9.30. Cirele remade. Order of sitters and arrangements the same. Ray turned on. Admiral Strutt has the key of the door, whieh is loeked.

9.32. Tranee eommeneing.

9.33. Medium limp.

9.34. Olga arrives.

9.40. Olga says, " Sing ' Oh Katharina.' " Cirele sings it.

9.42. Feeling of cold air reported by some sitters.

9.46. Olga asks if Dr Fraser-Harris feels anything. He says he has not. Olga says, will he look out and say if he sees anything.

9.50. Dr Fraser-Harris reports a distinet feeling of cold air round his left knee.

9.52. " Sing." Cirele oblige.

9.54. " Look out." Nothing seen.

9.55. It is suggested to Olga to ring the bells on the right eurtain.

10.0. " Look out."

10.2. " Has anything been seen in the ray ? "
Olga is told, " Not yet."

10.4. " Wateh the table."

10.12. " Count to ten." Somebody thought a small seratehing sound heard.
" Again. Listen." Nothing heard.

10.13. Olga has gone.

10.13½. Olga returns. She says she is eoming in ten minutes with her friend. She wishes ten minutes pause.

10.15. Olga has gone.

10.17. Medium out of tranee.

*3rd Period.*

10.31. Door loeked. Admiral Strutt has the key.

10.32. Cirele remade. Lights out. Mr Strutt is with Mr Herbert at galvanometer. Circle has elosed up eloser to eabinet. Admiral Strutt is next to Frl. Mängl.

10.36. Tranee eommeneing.

10.38. Olga arrives.

10.39. Olga is asked by Capt. C. Baillie to say if she wishes Lord Charles Hope or anyone else to eontrol instead of him. Olga says all is well.

10.46. Olga says she is going to make a proposition. The reason for this is a very important one. She says Lord Charles Hope is to go to Dr Fraser-Harris's place and the doctor is to control. Capt. Baillie is to take notes. Frl. Mängl is to leave the circle and sit by Capt. Baillie as some man in the circle is thinking that she may be cheating.

*N.B.* There was no foundation for this thought on the part of "Rudi-Olga."

11.7. Olga, "Talk if you want to, but it is not necessary."

11.11. Olga, "Have you seen anything in the ray?" A small movement reported.

11.11·20. Another movement.

11.14. Curtain moves.

11.16. Olga, "The circle can come nearer."

11.17. Olga, "I am on the table."

11.19. Mr Gregory reports very cold air.

11.21. Olga, "I am going into the ray." Movement reported.

11.17. Several bigger movements.

11.32. Curtain bells ring.

11.34-7. Recording paper being changed.

11.38. Olga, "Look out on the table."

11.45. Olga, "You must watch, as I have moved the bell on the table."

11.51. Olga, "Eight minutes pause." Olga says she will only stay for a few minutes afterwards.

Position of hand-bell found to be unchanged.

*4th Period.* Capt. Baillié has left. Mr C. Strutt acting as notetaker. Miss Mängl sitting with Mr Strutt.

12.14. Trance commencing.

12.16½. Full trance.

12.20. Mitzi (Frl. Mängl) to come into circle next Lord Charles, says Olga.

She comes between Lord Charles Hope and Lady D. Hope.

12.24. Olga says she is in the rays: Herbert whistles.

12.30. "Must have patience." Herbert whistles.

12.30½. "Hold tight."

12.35. Asks for "light" under table to be removed (luminous paint). (An extra bit of ribbon with luminous paint had been pinned on to bottom left corner of right curtain, the

better to show its movements. This omitted in beginning of to-day's notes by an oversight.) Says it will be all right if it is removed next time. If the power is not strong enough it hurts (otherwise all right). It disturbs the power as it comes out of the cabinet. Leave it now. Something reported moving.

12.38. Lord Charles Hope asks, is it the small bowl of ice.
Olga says it is the harp.

12.39. Lord Charles reports hearing a movement.
Olga says power is on table.

12.40. Scratching noise. This was repeated. Thought by circle to have been made on table; but Olga says no, on the harp.
Olga says power going into ray: Herbert whistles [1] (repeatedly). Curtain reported moving (doubtful). Cold air reported.

12.44. Whistling again by Herbert.

12.46. Olga says she will put more power in. A few seconds later Herbert whistles to indicate increased power.

12.47. Curtain (right) came right out as far as cotton would let it. This indicated by extra bit of luminous ribbon. Bells ringing on right curtain.
Olga says, "Hold tight."

12.48. Accident. Medium has fallen over. Mitzi is upset—crying out loudly and sobbing.
Medium is reported to have fallen on floor.

12.54. Resumes fast trance breathing, though weakly.

12.56. Breathing improved.

12.58. Giving power back normally.

1.3. Olga says, "No damage has been done."

1.4. She will come on Sunday. Olga says the curtain was between light and the medium so he was not much hurt. (Olga means to indicate position of curtain, which was flying outwards, had shielded the medium from the light.)

1.6. Olga, "Auf wiedersehen."

1.8. Trance ended.

At 12.48 it appears that power threw table over. The table on falling struck the cotton thread which was stretched between the transmitter and receiver of infra-red rays. The disturbance of the transmitter shook off the filter over it and so gave out white light, which affected the medium, who was thrown sideways on to the floor—

[1] "Whistling" to denote effects observed in the ray. To encourage the medium.

so reports the controller, Dr Fraser-Harris. Actually the cotton thread stretched between the blocks of wood supporting the infra-red apparatus was not severed but the other piece of thread had been dragged out of the wooden support for the muslin screen at back of medium. (This may have been done by medium falling against the support.) The support behind him next to wall was found loose from the wall, a nail having been dragged out—or possibly by the *curtain movements, which were violent.* The blocks of wood supporting infra-red apparatus had been placed on rubber sponges to prevent vibration and this facilitated the movement of the blocks, thus causing the accident. The strip of muslin, as already reported, in front of sitters, was removed after close of sitting and the position of objects photographed, but it must be noted that before this was done the position of the curtains (but not of the apparatus, table, etc.) had been altered by Lord Charles Hope, who had pulled aside the curtains. These, however, were put back into approximately their original position, which was normal, and then the photograph taken.

Notes of last period taken by Mr C. Strutt and added to by Lord Charles Hope shortly after the sitting ended.

Table was found completely reversed lying against the strip of muslin dividing the sitters from the table, etc. About 21″ from and 3″ left of its original position. Harp lying 6″ to 10″ from its original position. Small bowl of ice half turned round. The last two effects may have been caused by the movement of the right curtain. The hand-bell was on the floor to right, near table edge, and the flower (camellia) and handkerchief under the table.

Objects placed inside the cabinet were found unmoved.

NINETEENTH SITTING. *3 Periods.* *27 November 1932.*
(Special.)

*At 16 Queensberry Place, S.W.*

*Controllers.* Lord Charles Hope and Miss Reutiner.

*8 Sitters.*

This sitting was arranged chiefly for the benefit of Mrs Osborne Leonard, the well-known medium. Frl. Mängl, the medium's fiancée, was also present. No infra-red apparatus or muslin screen was employed. No phenomena were observed except feeble movements of the right curtain. Three of the sitters reported that they were touched during the sitting. But nothing more definite took place.

Two days previously there had been the incident of a white light shining accidentally during the sitting and this may have affected the medium's powers.

Sitting started 5.21 and ended 8.38.

TWENTIETH SITTING. *3 Periods.* *29 November 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Dr. Fraser-Harris (cont.), Mrs Fraser-Harris (asst. cont.), Miss Reutiner, Hon. C. Strutt, Dr Zuckerman, Lady D. Hope, Hon Charles Lyttelton, Lord Rayleigh, Lord Charles Hope.

*At Galvanometer.* Mr W. Robinson and Mr Herbert.

*Apparatus and Arrangements.* Infra-red apparatus (4). The path of the ray is covered by a net (3″ mesh) stretched on a framework. This made it impossible for the curtains to swing into the path of the ray.

8.36. Sitting started.

12.25. Sitting ended. Negative.

TWENTY-FIRST SITTING. *3 Periods.* *2 December 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Lord C. Hope (cont.), Mrs Fraser-Harris (asst. cont.), Mrs De Gernon, Hon C. Strutt, Prof. T. G. Barkla, Lady D. Hope, Mr Gregory.

*At Galvanometer.* Mr Herbert and Mr W. Robinson.

*Apparatus and Arrangements*, Infra-red apparatus (4) with net cover. Harp and toy balloon as usual. Objects for telekinesis on small table.

8.25. Door locked. Key : Hon C. Strutt. Lights out.

9.14. A little crack is heard. Rudi-Olga, " It is the harp."

9.17. Rudi-Olga, " Lord C. Hope to say Peef, paff, pouf five times." At 5th " pouf " the harp falls over.

9.25. Right curtain moving hard ; bells heard.

9.32. Rudi-Olga, " Has anything been seen in the ray ? " Small movement reported.

9.34. Rudi-Olga, " Did you notice a stronger movement ? " Slightly larger movement reported.

9.35. Ten minutes pause.

*2nd Period.* Circle and control unchanged. Net cover for ray replaced by a muslin one.

9.55. Door locked. Key : Hon C. Strutt. Lights out.
11.7. Mr Gregory puts a handkerchief on his knee at Rudi-Olga's request.
11.9. Handkerchief lightly pulled.
11.12. Handkerchief lightly pulled.
11.14. Handkerchief flicked.
11.21. 12 minutes pause.

*3rd Period.* Circle and control unchanged.

11.40. Door locked. Key : Hon C. Strutt. Lights out.
12.12. Mrs Fraser-Harris (asst. cont.) and Mrs De Gernon change places at Rudi-Olga's request.
12.30. Sitting ends. 3rd period blank.

TWENTY-SECOND SITTING. *Tuesday, 6 December 1932.*

*At 16 Queensberry Place, S.W.*

Notes given in full.

MEDIUM : RUDI SCHNEIDER.

SITTERS. Lord Charles Hope (cont.), Miss A. Reutiner (asst. cont. and translator), Capt. the Hon. V. C. Baillie, Mrs Fraser-Harris, Mrs Brown, Dr William Brown, Prof. Fraser-Harris, Mr C. V. C. Herbert (at galvanometer), Miss W. A. Shafto (taking notes).

Usual small table under red light. Hand-bell, camellia and small handkerchief on table as usual. Harp standing on floor. Bowl of water inside cabinet, toy balloon inside bowl. The same infra-red apparatus is being used, with a muslin covering.

8.27. Door locked. Captain Baillie takes the key.
8.30. Trance begins.
8.32. Full trance. Usual greetings.
8.45. Olga, " I am trying to go into the rays."
8.54. " Look out. The power is going inside the box into the rays."
8.55. " You must not go to sleep."
8.59. " Say ' Peef, paff, poof ' five times " (to Lord Charles Hope). Nothing occurs.

9.5. " Sing ' Oh Katharina.' "
9.7. Olga pats the controller's hands.
9.15. Olga gone away for a moment.
9.16. Trance ends.
9.18. Lights up. Door unlocked. (Interval.)

*2nd Period.*

9.34. Captain Baillie locks door as before and takes the key.
9.37. Trance commences.
9.39. Olga back again. Greetings.
9.46. Olga says, " You must be cheerful."
9.52. " Everybody count up to five." Nothing occurs.
10.7. " All count five again." Nothing occurs.
10.10. A little darker until the power is stronger.
10.11. Olga wants Mr Herbert asked has he seen something. (Reply—Not yet.)
10.12. Lord Charles receives pinches from medium.
10.14. More and harder pinches.
10.15. Mr Herbert records small movements.
10.16. Olga says she is in the rays now.
10.17. Olga, " Does the friend see something now ? " Mr Herbert, " A movement just before she spoke."
10.18. It is going away from the box towards the curtain.
10.25. Olga, " You must be cheerful. You can talk, but it must not be too serious. Lustig, lustig."
10.27. On being asked Olga does not wish singing.
10.31. Olga, " Look out for the curtain."
10.34. Olga has gone away for a moment.
10.35. Olga back again.
10.36. Olga, " The power will be better if you go away for a little while and open the windows."
" Auf wiedersehen." Silence.
10.37. Lights up. Door opened. (Second interval.)

*3rd Period.*

10.55. Door locked. Light down.
10.57. Trance commencing.
11.0. Olga arrives. Greetings.
11.10. Sitters sing.

11.15. Pinches. The back of Lord Charles's hand is pulled along the back of the arm of the other control.

11.16. Olga asks that the next lady should change places with Miss Reutiner because Rudi has used all her power. Mrs Fraser-Harris changes places with Miss Reutiner.

11.18. Sitters sing.

11.33. Olga, " Watch. Look out."

11.35. Olga asks for more light.
Olga, " Lustig, lustig."

11.45. " Look out for the curtain."

11.46. Olga, " All count ten."'

11.50. Movement of the curtain is reported.
Olga asks for an 8 minute pause. Olga would like to try again and would not mind if the circle were smaller if it is necessary for any of the members to go.

11.53. End of trance.

11.55. Lights up and door unlocked. (Third interval.)

*4th Period.*

12.4. Lights out. Door locked as before.

12.6. Trance commencing.

12.9. Full trance. Greetings.

12.20. Movement of curtains.

12.25. Fairly strong movement of curtains.

12.26. The breathing becomes very quick.

12.27. Olga says she hopes to do something great presently.

12.33. Olga, " Look out." Curtains move at the extreme right.

12.35. Right curtain moves again.

12.37. Quite strong movement of curtain.

12.42. Olga, " Look out. Watch on the table under the lamp. Look out. Watch, watch."

12.43. Olga, " Watch. The curtain is moving."

12.45. Rudi's face being hit against Lord Charles's hand, as he moves in his trance.

12.47. More pinches. " Look out."

12.48. " Look out on the left."

12.52. Olga asks sitters to count five.

12.55. Sitters sing.
Olga asks that there shall be no more singing.

1.0. Sitters requested to count eight.

1.3. Olga says something might come, but it is late and hot. Lord Charles Hope suggests the sitting had better stop. Olga, " Wait a moment."

1.6. Discussion with Olga as to next sitting, which is to be Friday, and then another on Sunday at 5.30.

1.11. Medium out of trance.

1.14. Lights up. Door unlocked.

The harp is found to have fallen on its side and has been moved several inches during the sitting.

The red light over the table had been turned down low all the sitting and was of little value.

TWENTY-THIRD SITTING. *3 Periods.* *9 December 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Lord C. Hope (cont.), Mrs Fraser-Harris (asst. cont.), Mrs De Gernon, Hon C. Strutt, Mrs W. Brown, Mr A. D. Mackenzie, Mrs Julian Huxley, Dr W. Brown, Miss Reutiner.

*At Galvanometer.* Mr W. Robinson and Mr Herbert.

*Apparatus and Arrangements.* Usual objects for telekinesis on small table. Harp, toy balloon in cabinet. Infra-red apparatus (4) with muslin cover. Muslin screen in front of sitters.

8.17. Door locked. Key : Hon C. Strutt. Lights out.

8.56. Pause. Negative period.

*2nd Period.* Circle and control unchanged.

9.10. Door locked. Key : Hon C. Strutt. Lights out.

10.10. Pause. Negative period except for doubtful sounds from near the table.

*3rd Period.* Circle and control unchanged.

10.40. Door locked. Key : Hon C. Strutt. Lights out.

11.2. Harp is heard to fall over and right curtain moves for about 20 secs.

11.39. Small ray absorption.

12.7. Sitting ends.

*Note.* The harp was lying on its side two or three inches from its original position. Probably the movement of curtain knocked it over.

TWENTY-FOURTH SITTING. *3 Periods.* *11 December 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Dr Fraser-Harris (cont.), Mrs Fraser-Harris (asst. cont.), Mrs De Gernon, Prof. Pollard, Miss Reutiner, Mr Gregory, Mrs Pollard, Lord C. Hope.

*Apparatus and Arrangements.* Apparatus as usual.

*1st Period.* Ray covered with net. Muslin screen in front of sitters.

8.17. Door locked. Blank period.

*2nd Period.* Net as before. Muslin panels of cage in place.

9.24. Door locked. Blank period. Ended 10.16.

*3rd Period.* Net replaced by muslin. Panels and screen removed.

11.49. Door locked.

12.23. Sitting ended. Negative sitting.

*Note.* The medium was suffering from a bad cold and did not seem well.

TWENTY-FIFTH SITTING. *4 Periods.* *13 December 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Prof. Pollard (cont.), Miss Reutiner (asst. cont.), Mrs Fraser-Harris, Mr Gregory, Mrs De Gernon, Lord C. Hope, Mrs Pollard, Dr Fraser-Harris.

*At Galvanometer.* Mr Herbert.

*Apparatus and Arrangements.* Infra-red apparatus (4) covered with net. A new photographic apparatus has been installed (3). Muslin screen removed. Waste-paper basket is upside down on floor to right of table. The harp is on the top of it. Position marked by chalk.

8.21. Door locked. Key: Mr Gregory. Lights out.

9.1. Pause. Blank period.

*2nd Period.* Circle and control unchanged.

9.14. Door locked. Key: Mr Gregory. Lights out.

9.35. Rudi-Olga, "Hush." Scratching heard. The harp is heard to fall over. On being asked Rudi-Olga says it was done with the curtain.

9.44. Scratching heard again.

10.0. Rudi-Olga, " You can take the photograph." Photo taken.

10.30. Pause. The harp was lying on its side near the new apparatus, the waste-paper basket on its side against the curtain.

*3rd Period.* Circle and control as before. Basket placed against the curtain with base towards the medium.

10.52. Door locked. Key : Mr Gregory. Lights out.
The infra-red apparatus (4) is not in use during this period.
Mr Herbert sits in circle between Dr Fraser-Harris and Mrs Pollard.

10.59. Full trance.

11.35. Rudi-Olga, " Count ten; at ten take photo." Photo taken.

11.58. Pause. Blank period.

*4th Period.* Mr Herbert at galvanometer. Circle and control unchanged. Photographic apparatus taken away. Harp replaced in its usual position on floor. Basket is placed on table with rose on the top of it. Muslin screens are placed in position. Infra-red apparatus (4) in use.

12.19. Door locked. Key : Mr Gregory. Lights out.

12.26. Full trance.

1.18. Sitting ends. Blank period.

*Notes.* The photographs were unsuccessful.

TWENTY-SIXTH SITTING. *4 Periods.* *15 December 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Dr Fraser-Harris (cont.), Mrs Fraser-Harris (asst. cont.), Mrs De Gernon, Mr C. F. Leahy, Miss Reutiner, Miss Mängl, Lord Charles Hope.

*At Galvanometer.* Mr Herbert.

*Notetaker.* Miss Shafto.

*Apparatus and Arrangements.* Infra-red apparatus (4) with net cover. Muslin screens are all in place. Objects for telekinesis as usual. Waste-paper basket on floor to right of table. Harp on top of basket. Toy balloon in cabinet.

8.25. Door locked. Key : Dr Fraser-Harris.

8.31. Full trance.

8.33. Medium out of trance. 12 minutes pause.

*Note.* The first period was unusually short, trance only lasting about five minutes. Immediately before the sitting the medium had heard one of the two records, recently taken, of his trance breathing. He had been told that he could hear the second one later in the evening. It seems probable that his anxiety to hear the second one had shortened the first period of trance.

*2nd Period.* Circle and controllers unchanged.

8.49. Door locked. Key : Lord C. Hope. Lights out.

8.54. Full trance.

9.12. Rudi-Olga, " Has Mr Herbert seen anything in the rays ? " Not yet.

9.17. Very slight movements.

9.48. Pause.

*3rd Period.* Blank.

*4th Period.* Circle and control changed. Muslin panels removed Lord C. Hope (cont.), Miss Reutiner (asst. cont.), Mrs Fraser-Harris, Mr Leahy, Mrs De Gernon, Frl. Mängl, Dr Fraser-Harris.

11.30. Door locked.

12.11. Sitting ends. Blank period.

*Note.* With the exception of one small movement the sitting was negative.

TWENTY-SEVENTH SITTING. *4 Periods.* *16 December 1932.*

*At 16 Queensberry Place, S.W.*

SITTERS. Prof. Pollard (cont.), Miss Reutiner (asst. cont.), Mrs Fraser-Harris, Lord C. Hope, Mrs Pollard, Mr W. Robinson, Mrs De Gernon, Mr Gregory.

*At Galvanometer.* Mr Herbert.

*Apparatus and Arrangements.* Infra-red apparatus (4) with net cover. No muslin screens used. Objects for telekinesis on table as usual. Harp on top of basket as at previous sitting. Balloon in cabinet. Some carnations placed under the small table ; position marked.

8.22. Door locked. Key : Mr Gregory. Lights out.

8.26. Full trance.

8.29. Lord C. Hope puts harp on table at Rudi-Olga's request. End of harp flush with right edge of table.

8.40. Very slight movements in the infra-red.

8.44. Mr Robinson joins Mr Herbert.

9.5. Rudi-Olga, " I may be able to go into rays." Small movement.

9.8. Pause.

*Note.* It is doubtful if these movements in the infra-red were of a paranormal nature.

*2nd Period.* Circle and control unchanged.

9.31. Door locked. Key : Mr Gregory. Lights out. Harp still on table with handkerchief in front of it.

10.26. Pause. Blank period.

*3rd Period.* Dr Fraser-Harris joins circle between Mrs Pollard and Mr Robinson.

10.48. Door locked. Key : Mr Gregory. Lights out.

10.55. Full trance.

11.0. Waste-paper basket hits Lord Charles Hope on right knee and falls at his feet.

11.38. The basket rolls over at Mrs Harris' feet.

11.56. 12 minutes pause.

*Note.* The basket is lying 51″ away from its original position. It must have gone over or round the infra-red apparatus, to hit Lord Charles on the knee. Prof. Pollard is certain that he had the medium under full control all the time.

*4th Period.*

12.16. Door locked. Key : Mr Gregory. Lights out.

12.22. Full trance.

1.26. Sitting ends. Blank period.

# PROCEEDINGS

OF THE

# Society for Psychical Research

PART 132

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## PRESIDENTIAL ADDRESS [1]

BY

THE HON. MRS ALFRED LYTTELTON, G.B.E.

WHEN I looked down the list—the distinguished list of your Presidents—and realised more acutely than before the eminence of those I was invited to succeed, I confess I felt daunted. I have no claim and no right to be in this position. I have had no scientific training, I am neither a psychologist nor a metaphysician nor a philosopher, and when I cast about for a reason why your Council appointed me, I am at a loss. I have found an excuse for them though not a reason, but an excuse which I do not fancy they ever thought of. With the possible exception of Professor Gilbert Murray I believe I am the only one of your Presidents who has to admit that his or her interest in psychical research is mainly due, not to a scientific curiosity, but to the desire to explain certain personal experiences, and to confirm or destroy the idea that he or she was possessed of mediumistic powers. I can well imagine that most people would feel such a qualification was not a qualification at all, but a disability. A great detachment and calm acceptance of any fact, however disturbing to preconceived ideas, are not, they would say, among the probable characteristics of a mediumistic personality. A President of this Society should be apart from any participation in the occurrences and tendencies which it exists to study.

But I am not sure if I agree with this view, even though I freely admit that the kind of dissociation of consciousness which mediumship involves would not seem to be the best mental equipment for dispassionate study. Yet there is also perhaps some advantage

[1] Delivered at a General Meeting of the Society, 27 September 1933.

to be gained from an inner acquaintance with the pitfalls, the difficulties and, let me say at once, the limitations of mediumship.

In my own case, just because my powers, such as they are, are very restricted and faint, I have found any glib and simple explanation impossible to accept. When a medium has what is called a special Control who purports to transmit messages from discarnate personalities, and the medium completely believes in the separate existence of the Control, the explanation is considered obvious and simple. But my mediumship was, or I may still say, is not of that kind. I have never felt as if I were being taken possession of by another being, but I have often felt that someone or something quite unknown to me is speaking to my innermost consciousness, sometimes in words, but more commonly in pictures—inner mind pictures. This kind of inner voice and inner picturing has been a part of my being ever since I can remember anything, and it was only when I was well over thirty that I realised the connection of these experiences with any form of reality. Gradually, owing to certain circumstances with which I will not bother you, I began to suspect a consonance with the world I lived in, and a peculiar sense of communication and perhaps of guidance from some other place. Since then I have read and studied and experimented and have come, for myself, to certain definite conclusions. It is of these I wish to speak to-day, for they bear upon the work of this Society and might possibly stimulate further study on certain lines.

Professor Richet published in 1928 a book which he calls *Notre Sixième Sens*, and followed it in 1931 by a further volume called *L'Avenir et la Prémonition*. Professor Richet thinks we have a sixth sense, and that some of the riddles of existence might be solved or be nearer solution if we explored it. His hypothesis is that what he calls "the vibrations of reality" reach and are felt by the sixth sense of certain sensitive people, and are thus transmitted to their consciousness.

He really has two hypotheses, for his "vibrations of reality" is one and his sixth sense is another; in his view they are interdependent. I will quote the final summing up of his conclusions (page 247 of *Notre Sixième Sens*): "The world of reality sends out vibrations which surround us. Some are received by our senses, others not perceptible to our senses are disclosed by apparatus; but there are still others not perceived by our senses or by our apparatus which act upon certain human intelligences and reveal to them fragments of reality."

He goes on to say that there are certainly more vibrations than either our physical senses or our apparatus or our sixth sense can discover, and that—I quote again—"the world of atoms, electrons, stars, planets, animals, microbes, chemical reactions, heat, electri-

city are perhaps only a minute part of reality. Other forces of a totally different order no doubt act upon us. Who knows if those other non-material worlds do not control our destinies ? We shall perhaps never know these forces ; our descendants will perhaps not know them either. But that is no reason why we should deny their existence." " It seems to me," he says finally, " that the sixth sense is a small, an extremely small, window opening on to these mysterious powers."

Richet's hypothesis of the " vibrations of reality " I do not propose to discuss—I am not competent to do so. But his demonstration of what he calls the sixth sense rests mainly upon incidents and experiments with which we are all familiar and adds very little to our knowledge, though it is naturally of deep interest to us that a scientific man of Professor Richet's eminence should be so impressed by the results of psychical research that he has been forced, as it were, to account for them by the hypothesis of a new sense. At the end of his book he hazards the suggestion that we may be witnessing the beginning of a new stage in human evolution.

I do not think the phrase " sixth sense " is a very happy one, at any rate in English, for the word sense is too much bound up with our physical senses ; but it has one advantage, namely that it gathers together all the many kinds of sensitiveness which we are always investigating and recognises that they form one group of phenomena. I am interested mainly in those which are mental, and that is why I prefer to limit myself to-day to what I will call superconscious rather than supernormal faculty, because I mean the perception of something of which the conscious mind is ignorant and the term supernormal might include an extended but a conscious range of one or other of the senses.

By superconscious power or faculty, then, I mean the acquisition of knowledge which is not in the content of the conscious mind, and cannot be obtained by any normal use of the senses, though any one of them may form part of the mechanism of expression. I am myself of opinion that almost all psychic faculty, as shown by an extended use of the senses of sight and hearing, touch, taste or smell, are mere mechanisms for expressing the knowledge of the superconscious mind. But I will return to this later. Under the classification of abnormal mechanisms, telepathy of course takes the largest place and is probably the dominating factor behind all kinds of mechanisms which convey superconscious knowledge. I need not here describe the kind of knowledge which we can call superconscious, knowledge of events in the past or at a distance, knowledge of conditions of health, of emotion, all unknown to the conscious mind of the percipient. We are familiar with such instances. But among these, incomparably the most important

as well as the rarest cases of supereonscious knowledge have to do with the future, and come under the heads of preeognition, premonition, propheey. I will return to this matter also later; meanwhile I would draw your attention to what I cannot help feeling is a significant fact. It is this: I have been at some pains to examine the different mechanisms through which superconscious knowledge is sometimes expressed—trance, automatic speech and writing, mechanisms such as ouija boards, table-tilting, rappings, clairaudience and clairvoyance, cryptaesthesia, mind pictures and so on—and I have found that the same kinds of verifiable supereonscious knowledge have been obtained by all these methods. Further, a real knowledge of the future is occasionally shown and events have been predicted which even the longest arm of coincidence cannot reach, and which by no stretch of telepathic access could have been foreseen. Here is the nodal point of the deeper mystery. The intercommunication between mind and mind is obscure enough by itself; all work which tends to demonstrate telepathic power is intensely valuable and important, but it is especially so when it bears upon the baffling problem of preeognition.

Some people have felt that the telepathic explanation of every utterance of a medium, for instance, has been stretched to breaking point, others that the implications of the existence of telepathy have not yet been sufficiently worked out, and that there is no exhibition of knowledge of the past, present or future which cannot be accounted for by an uncanny power to explore the recesses of other minds, even the unconscious hoardings, as well as knowledge, of other incarnate minds, however far they may be removed in space and however unrecognised the contact.

I have always, for myself, felt inclined to stretch this nebulous explanation to its uttermost limit, although I am continually surprised that its advocates, once they have accepted the enormous powers of telepathy, should not have speculated more on the explanation of this explanation. What exactly is the process of telepathy and how is it used? And still more, how does a medium in trance or out of it explore another mind and discover facts unknown to the owner of that mind, discriminate cleverly between what is relevant or may be relevant, combine the nuggets of fact with other knowledge, fuse them by some alchemy, and present a connected communication? Is it any wonder spiritualists feel that the intervention of another form of life which they call a spirit is the only explanation? But then there is the disturbing consideration that the spirits, if they be spirits, dramatise, lie, mislead. Spiritualists explain this by saying that it is the mind of the medium which intervenes and spoils the pure communication. I think it would be worth while to examine all recorded utterances of the

direct voice, or apparent direct control of the medium by a recognised personality, to see if these are freer than any other mediumistic communication from invention and falsification. If that proved to be the case it might support the spiritistic theories, and if there proved to be no such immunity it would also be an interesting fact. Some investigations now proceeding may throw light upon this matter.

I am digressing however. I said just now that I thought it very significant that all forms of supernormal expression—I except physical materialisations, for I have not studied them at all—but otherwise all the different mechanisms which I have examined can and do transmit information beyond the range of the conscious mind of the medium, and in some instances beyond the range of the conscious part of any mind at all. Admittedly this is of rare occurrence, but it has happened and it is still happening. I cannot give the evidence here and at this moment for such a statement—it would take too long—but that information beyond the range not only of the medium's conscious mind, but of any other conscious mind, comes through all abnormal mechanisms must be conceded.

I submit it is significant that all forms of supernormal expression occasionally exhibit these powers. Of what is it significant? And, especially, what does the real knowledge of the future, shown now and then, imply?

Attempts are constantly made to explain say cryptaesthesia by some hidden vibration, or some impalpable record left upon the object; or clairvoyance by traces left upon the ether; or to account for the knowledge of impending danger by observations unconsciously made. Of course the useful word telepathy is always handy if the information could have been gleaned from any other conscious or superconscious part of a mind. But if every kind of superconscious knowledge can be conveyed to the conscious mind, by every form of abnormal expression, does it not look as if the knowledge is not actually obtained by any physical means, but is only conveyed to the conscious part of mind by their help? The supernormal forms of expression are very various and include the apparent extended use of sight, sound, touch and so on. Is it likely that in themselves these extended physical powers could reach such differing forms of knowledge? When driven into a corner people say that every acquisition of superconscious knowledge is an example of telepathy and leave it at that.

But to say that superconscious knowledge has been acquired telepathically is not to give an explanation, but merely throws the explanation a little further back. In so far as it tends to establish the idea of one faculty instead of several it may be an advantage. But you do not solve one problem merely by presenting another.

I contend that since supereonscious knowledge of all kinds eomes through all forms of abnormal mechanism, a unifying hypothesis is demanded. Further, that the content of the message obtained is of far more importance than the method of obtaining it and that every such message should be judged on its content, exactly as if it were a normal utterance.

But to return, as I said I would, to the matter of precognition. Knowledge is often loosely called knowledge of the future when it may be no more than the result of tapping knowledge possessed by another mind. We understand very little of the process called telepathy; we only know that it exists, and that it seems beyond our conscious volition. A fictitious example of the wrongly called knowledge of the future might thus be the prediction that a certain person would arrive in a few days when no knowledge of the intention of a visit existed. But the project might have been in the visitor's mind and so discovered. There are cases, however, displaying a knowledge of the future which could not be gleaned by telepathy from the conscious or supereonscious part of any living mind, and could not even be deduced from knowledge supereonsciously acquired. In such a category are those strange flashes of knowledge as to which horse is going to win in a race, or as to the number about to be drawn in a secret ballot or lottery, or the order in which five or six cards will be dealt foretold some hours before a shuffle. The case of Miss Nancy Sinclair in vol. xx of the *Journal* is worth study in this connection; also those instances of prophetic statement, foretelling of events, important or trivial, disastrous or successful, beyond the range of deduction. Such instances, well attested, exist; there is no denying the fact. I think it is Professor Richet who says that even one undeniable occurrence of the kind is significant of a mystery we have not fathomed,—and there are many such. I am only dealing at this moment with the baffling examples in which real knowledge of the future, the unpredictable, the unforeseeable future, has been displayed. Admittedly these examples are rare. They are, of course, owing to the requisite condition of being unknown to any mind, mainly concerned with accidents or games of chance, though detailed statements of events to come in the future have been made and justified. Most of us know of people who have been warned by some strange compulsion not to go on a certain ship or travel by a certain train. And there are also cases of an extreme triviality, which show real knowledge of a future happening, of so meaningless a nature that the word prediction would seem to crush them, yet they too have been foreseen. I have collected a few of these in a book called *Our Superconscious Mind*, which develops at some length the point I am trying to make.

It seems that when we tackle the question of foreknowledge and

what it implies we are forced to entertain a different conception of Time. Past, present, future, is to us a ceaseless movement, the constant passing of moments into our ken, past it, and out of our contact. Instead of talking as we do of past, present and future we should reverse the order and speak generally of future, present and past, since that is the procedure of Time as we know it. It comes to us serially; from the future it passes us and disappears into the past. The habit of talking of it in the other sequence springs perhaps from man's anthropocentric point of view. Because he does not normally know the future he assumes that it does not exist, except in relation to his own perception of it. The past he has experienced, the present he is experiencing, but the future, in his opinion, does not yet exist. What if it does? What if it is already on the film being unrolled before our eyes? It may be that we can cut and adapt or even remake the film, but still it may be there already.

I cannot pursue this enquiry; it is too baffling. But possibly man's incurable anthropocentric attitude is, for all its crudity, on the right line after all; that instead of passing from the future into our present and then into our past, Time is in reality our property, our stuff, and that we mould it, often unconsciously, into the future. Instead of standing at the point where Time passes us we are perhaps gathering up past and present and making the future ourselves. Some few of us become aware of what it is we are making. However that may be, it seems we have to realise that from some other angle, or on some other plane of being, Time is different from the passing, evanescent, vanishing time we know, and that occasionally we become aware of this.

It may be that there exists, even among human minds, a supreme power of deduction, in most people unconscious and unexercised, a power to see all the contributory influences, great and small, which go to make the sum of the future. If such a power exists, it might imply also the faculty to create and shape those influences, a power of which man is very feebly conscious. I know all this is in the realm of fantasy.

But leaving aside the question of the future, so soon as we have to admit that the human mind is capable of these astonishing expansions we have also to admit that many minds, and possibly all minds, have potentially the power to gather knowledge and counsel from other minds; that this is usually an unconscious process, and that we have not the faintest notion how it is done. Psychologists and psycho-analysts have taught us a great deal about ourselves, especially perhaps the latter, because they have burrowed more into the obscure regions of our whole mental constitution and rummaged among our dreams and fantasies and other *disjecta*

*membra* of thought, and have discovered the strange co-relation between the conscious and the unconscious parts of our being. But neither can they describe how this co-relation is or can be brought about.

The unknown regions into which these mental excursions penetrate must have significance for us when we are trying to form some rational idea of our constitution. If one mind can tap the content of an unconscious part of another mind and serve it up, as it were, to an outside consciousness,—a relationship, a method of communication is implied, totally different in scope and practice from the usual one of speech and gesture, far more tenuous and more subtle, and arguing some intercourse beyond that of our five material senses. When joined to this indubitable experience we find knowledge beyond the possibility of deduction by any mind, such as knowledge of the winner of a race, or of the result of a chance draw in a lottery, or the order in which cards will be dealt, or the long detailed knowledge of several incidents in the future, we are faced with the problem at its most mysterious: a problem far exceeding in difficulty and import the comparatively simple one of discovering how unknown incidents in the past are reproduced by mediums.

I have sketched a familiar problem and I move again into the realm of pure speculation. Starting from the idea that we are ignorant of our own constitution and are surprised sometimes by the emergence of an animal and primitive passion, but still more by an unguessed power of divination or induction, I am inclined to believe that we live, not only within the narrow confines of our physical body, but have a life outside it as well, a life of which we are, in the main, unconscious. Professor Richet is very contemptuous when writing of his hypothesis about "vibrations of reality." He says: "Let us make this hypothesis and not admit the other, far more fantastic, that the human soul travels about the universe where she meets no obstacles, to seek and to find the distant reality, and after this excursion reveals it to consciousness." "Travels" here is an unnecessary spatial metaphor. Mind no more travels in groping among impressions than a wireless operator when he tunes in different wave lengths. But in saying that a human being lives another life than the one of which he is conscious it is not necessary to imply a separate entity. Once the expansion of the powers of the mind is admitted, as Richet unreservedly does, it is not ridiculous to conceive that part of the mind sometimes receives impressions from reality, or if you wish from vibrations of reality; and indeed Professor Richet's whole exposition rests on this possibility. The confusion comes, I think, from the use of the words soul and sense, instead of mind. At least the hypothesis of part of our mind being

able to get into contact with influences from another region sufficiently like that in which we live, for us to understand its language, starts from something of whose existence we are aware. The further step of demonstrating that knowledge is gleaned from another field of existence is only possible if something can be gathered which is utterly beyond the reach of any human mind, and yet can be understood. There certainly are great forces, rhythms, ideas which are beyond the understanding of even the most developed men of our race, but there is at least one kind of knowledge which, though far beyond our grasp, we can yet understand, and that is the detailed knowledge of a future happening which cannot be explained by deduction or by telepathy. Somewhere, somehow, there appear to be intelligences which know minute, trivial, uninteresting events, as well as great and important ones, in the future. Spiritualists explain these foretellings by saying that spirits of the dead know them and impart them to us. This may be true, but I think it both more probable and more suggestive that we ourselves (that developed portion of ourselves of which we have been speaking) come into contact with influences from another field of existence and gather information. It is to be noted that this idea tallies with what we are told by the illuminated, religious, artistic and psychical; the mystical region reached after the dark night of the soul is traversed; the dreams of poetical and other genius: the visions and intuitions of mediums. This idea has a relation also to the theories of survival. If we can transcend our material senses while still inhabiting a body, can gather information and can impress other minds without the aid of the senses, it is not a very great step to imagine that we may continue to do this when the body has decayed, that is, without the physical body as we now know it. Be all this as it may, I am convinced that our Society has been right to devote itself strenuously to investigations into the expended powers of the mind.

In the matter of communication with the dead I incline to the idea that the superconscious part of a living mind may establish contact with another plane of being, rather than that discarnate spirits visit the plane on which we live, though I should be far from saying this never happens. But, as a general rule, I am of opinion that it is a part of our own mind which reaches out and, as I said, makes contact with discarnate minds. Some of the absurdities and incongruities of the purely spiritualistic theories are then dissolved. The spirits of the dead need not be accused of fatuous complacence or foolish mimicry; need not be blamed for a pre-occupation with uninteresting and trivial details; it is that part of our own mind still tied up with our conscious mind which plucks this and that from their minds and weaves them together, much as mediums are

supposed by erities to do through telepathy. We have only ourselves to blame for any exaggerations and falsifieations. We know that part of our minds ean gather knowledge from other minds, sometimes unconsciously possessed, and precisely the same process may perhaps be used to communicate with a disearnate mind.

So strong is the evidenee for the existence of abnormal powers and supereonseious knowledge that people like Professor Riehet invent "vibrations of reality" and Professor Drieseh talks of an entelechy, and, I think, it is Dr Broad who has taken refuge in postulating a temporary association of fragments of mind—ealled mindkins—which for a period after death eoalesee and preserve memory, and aet as if they were coherent and identifiable. These entities would resemble the "shells" of Eastern and theosophieal doctrine. These learned men have been driven to find some explanation of strange happenings; they cannot believe in immortality, or even survival, and imagine a mere temporary and shadowy existenee, and a kind of tentaele or filament whieh survives the jelly-fish of the body for a time. These varying theories seem to me to be every whit as empirical and unsubstantiated as any theory of the soul and its survival. Let us, however, provisionally give a lodging to the vibrations of reality, the aetion of enteleehy, or of the mindkin. We should make these little strangers welcome; they are symptomatic of the strength of the evidenee whieh has to be aeeounted for, and are perhaps the signs of a desperate struggle, like that of a man trying to elose the door against a hurrieane of wind.

It appears then that long patient work on preeognition and premonition is called for. A good deal has already been done but there is much more waiting the investigator. Lately, with the kind eo-operation of Mr Dunne, author of that suggestive book *An Experiment with Time*, an investigation of dream prognostieation has been made. The result of several hundred dreams reeorded immediately, and of eourse therefore before any possible fulfilment, did not demonstrate that precognitive dreams are common. But that is very different from saying that no preeognitive dreams oeeur; on the eontrary it has long been known that they do, only not with the frequency whieh perhaps Mr Dunne fancied. I joined personally in the experiment, but was quite useless: this faet was of interest only to me, because I happen to have had many precognitive experienees through mind pictures and automatie writing. Dreams are apparently not the meehanism which suits my supereonseious mind. As I have already said, the different meehanisms and automatisms can all eonvey the same kinds of superconscious knowledge, and it is probably a question of fitting the instrument to the operator. Eaeh golfer has his own special putter, without whieh he is lost when he has landed his ball on the green; eaeh

writer his special pen and paper; and so each superconscious part of mind, or whatever force it is that crystallises superconscious knowledge into conscious knowledge, has its favourite instrument.

You must lay the blame, if you are bored, on the Council who appointed me, but perhaps, in order to justify my speaking to you at all on these subjects, I might be allowed to give you my own experience of the process of precognition, because, not being, as I explained at the beginning, a psychologist or a metaphysician, my hypothesis has been founded on what I felt was the process. Of course I am well aware that this is a trick of the mind, but it may perhaps be of some interest if, having experienced these strange flashes of knowledge about the future, I try to describe the process of their acquisition. I have had experiences by two mechanisms, mind pictures and automatic writing.

I have lately been looking at the studies made by Dr Yaensch into what are called eidetic images among children, and like Monsieur Jourdain's discovery that he had been talking prose, I have found, without any notion that such careful and extensive investigation had been made into what I imagined was a rather rare faculty, that I myself belonged to a common type of eidctic subject, the integrated type. These grand words only mean that certain people and almost all children form images of thought, and that apart from after images and memory images which are constantly objective, objective images of ideas are often seen, especially by children. I have seen objective images once or twice only, but eidetic images within the mind occur to me constantly. I know I have no right to use the term eidetic images as Dr Yaensch is only examining those which are *seen* objectively. But my mind pictures are, I am convinced, of the same nature as true eidetic images. I may be sitting idle thinking of nothing, when some vivid picture seeming utterly irrelevant will suddenly flash upon my inner vision. As I have already said, for a great part of my life I was quite unaware that these mind pictures had any relation whatever to events, or even to thoughts. But I discovered through one very startling consonance that they sometimes had such a relation, and I began to watch them. What is more, I found that I could induce them, and that if I could succeed in completely inhibiting conscious thought while directing the picture-making faculty on to a particular question, I could obtain a relevant symbolic picture. Now there is nothing very mysterious about this: it is only like a waking dream whose direction has been decreed. But it is, I think, interesting that in this way I have often obtained information beyond the reach of my conscious mind, just as can an automatist or a trance medium. So far this information, when it had to do with the future, has not in my experience been wrong, though no doubt this method is subject to incursions from

the conscious part of mind, and therefore to error, like any other impression. I am not speaking at the moment of the unpredictable future, such as a sudden accident, but the future which might be foretold by an intelligence which could avail itself of facts unknown to the conscious mind.

All this, so it seems to me, can come about without the intervention of any disincarnate mind or spirit. But I do not see how it can come about unless the mind of man has greater powers than those of which it is normally conscious; normally I could not possibly know the outcome say of a certain anxiety; superconsciously I am apparently able to foretell it. I have had many experiences of this kind, as have a great number of people. The most interesting thing about them is perhaps that I can sometimes induce them.

The knowledge of the real future which could not be deduced from any mind, conscious or superconscious, is probably rarely shown in eidetic images, partly because they are so often symbolic in character, and I have not personally experienced more than the picture of a future event which might be gleaned from the superconsciousness of some other mind and could therefore possibly be accounted for without involving the dreaded appearance of determinism.

Then as to superconscious knowledge coming through automatic writing the essential for me is to empty my mind of all thought whatever, not an easy process for an automatist who remains completely conscious the whole time, and it was only attained after long practice and under training, as it seemed to me, from an intelligence outside myself. I was taught to brush my mind as it were, and given exercises or dodges to help the effort. Now, unless I am out of practice, I can empty my mind in a moment. Then it seems like an absolutely still pool of water. I wait, and into it drop isolated words and sentences which often have no meaning at all for me. The impression is irresistible that I am listening to something which I can only hear, and still less understand, with extreme difficulty. If it had not been that I often found I had taken part in some cross-correspondence of which I knew absolutely nothing, I should never have persevered. In the midst of these sentences or communications have come precognitions. A paper on one particular series, written by Mr Piddington, has been printed in *Proceedings*. Whether or not any of them can be called precognition of a future not in the content of any living mind is not relevant at this moment, for I am merely trying to give an account of the mechanism. The sense of an amalgam—to use my simile—between what was dropping into the pool of my mind softly like snow, and my own conscious thoughts, was almost physical, and it may have

given me the idea that part of my mind was talking to another part. I may say in passing that quite as strong as the sense of fusion between two parts of one's mind is the impression of moving out into another region with part of one's mind. This is also no doubt a fantasy, but the symbol of a definite experience. I could draw a map of many of these regions, the vision or sensation being almost objective. But that some of these communications were gleaned from intelligences outside my own consciousness I have no manner of doubt any more than that the intermediary was part of my own mind; the only question left is, how much was picked up out of other living minds, and how much from minds which know things beyond the reach of incarnated intelligences. I am, as is obvious from what I have already said, of opinion that the gathering of impressions by the superconscious part of our minds has its counterpart in the transmitting of impressions by minds or parts of minds, which belong to another plane of being, and in most cases have once been incarnate here. Both processes may be either conscious or unconscious. Or it may be that the mind and brain are like sifters and prevent the flood of perceptions from overwhelming consciousness.

Before winding up I should like to summarise very briefly what I have been trying to state.

We know that many human beings have mental powers which extend beyond their senses and their consciousness.

Sometimes these powers seem to bring us tidings from another field of existence.

Spiritualists believe that such communications come from spirits.

We are all aware of the deceptions and confusions which obscure this question.

I have been attempting to show that some of these disappear if the hypothesis that in all communications spirits take possession of a living organism and express through it is replaced by the hypothesis that we ourselves can not only ransack other living minds, as is admitted by all who believe in telepathy, but can sometimes penetrate another field of existence and gather information. This hypothesis conforms to the beliefs of religion and the intuitions of genius.

No evidence of the identity of the dead will carry intellectual conviction of survival because of the immense ramifications of telepathic power which are now recognised or conjectured. I stress the word intellectual because I am purposely leaving aside the conviction borne in upon an individual that he or she has been in contact with a personality whose idiosyncrasies and methods are well known and are reproduced in the communication. It is not of any special interest what I myself think about this, but in order to be

perfectly honest and to remove any possible misconception I should like to say that I believe communication with the dead is possible and that it occurs constantly though not often consciously. The hypothesis I have been making that part of our mind can come into contact with another region should support the idea that we are not bounded by our physical bodies, and can survive them, and that perhaps the regions of which we become aware are those where we meet the surviving personalities of the dead. But the personality of a being who is dead can only be demonstrated and carry conviction to one who has known the personality in life. For the general, a reasoned logical conviction is needed. This could be produced if evidence is accumulated of a region which is sufficiently like the one we live in for us to recognise, and is yet so different that we have to realise the probability of another field of existence. Time is serial in our life; it does not seem to be so in other forms of life. The future can be recognised in the present; our superconscious powers bring us tidings of this in our real premonitions and fragments of true knowledge.

The idea that part of our own minds can reach out to other regions in no way controverts the possibility of inhabitants of another realm of life—spirits—etherics—discarnates—call them what you will—influencing human minds.

Interaction is a word which denotes what seems possible; interaction directed from beings in this life as well as from beings in another life.

I commend to the Society further studies in the unknown region already entered by such men as Richet, Maeterlinck, Osty, Dunne.

It seems to me that it might be possible to direct certain experiments with cards, not using numbers of people and not with a view to detecting clairvoyance, like Miss Jephson's extremely interesting experiments, but merely precognition. I have not thought out any procedure and am merely hazarding suggestions. Also people might be asked to note any impression of a future happening which came to them in whatever form—record the impression and have it witnessed, and on fulfilment send in a statement. It would be interesting also to know how many real impressions were not fulfilled—say after a year or two. One wishes to inculcate the habit among people subject to such impressions of recording and witnessing. The research into this obscure question will be long and arduous, but that should not and will not deter the Society for Psychical Research.

# AN EXPERIMENT IN "CLAIRVOYANCE" WITH M. STEFAN OSSOWIECKI.

By Theodore Besterman.

During the course of a visit to Warsaw in the spring of 1933, in company with Dr Osty, I made the acquaintance of M. Ossowiecki, well known as an amateur clairvoyant who has obtained striking successes.[1] It was not at the time possible for me to arrange an experiment with M. Ossowiecki, as he was busy with one prepared by Dr Osty. M. Ossowiecki kindly promised, however, that he would attempt to "read" the contents of a sealed envelope if I cared to send him one on my return to England. Immediately on my return to London I accordingly, on 17 May, sent M. Ossowiecki a sealed envelope. Receiving no reply I caused inquiries to be made and finally, in July, I heard from M. Ossowiecki that the envelope I had sent him had been regarded as suspicious by the censorship, and had been opened by them. M. Ossowiecki suggested that I should prepare another envelope and send it to M. Gravier, the President of the Polskie Towarzystwo Badań Psychicznych, before which he would then carry out the experiment. This I did, despatching the second sealed envelope on 14 July to Madame Wodzinska, for passing on to M. Gravier, as I did not know the latter's address. There the matter rested so far as I knew until the end of September, when, knowing that Lord Charles Hope was going to Warsaw, with Miss A. Reutiner and Mr John Evelyn, both Members of the Society, I asked him to make an effort to get the experiment carried out. This he accordingly did, with the kind help of M. Gravier. Actually, however, as I afterwards learned, there had already been two preliminary and fairly successful sittings.

But before dealing with these preliminary sittings, I will describe the sealed packet, which, with its contents, was prepared at, and despatched from, my desk in the Society's rooms. Figure 1 is a photograph of the paper I had prepared. When folded it measured 93 mm. by a trifle over 107 mm. It was placed in a reddish orange "Ensign" light-tight envelope (that is, not transparent to white light), measuring 94 mm. by 119 mm. This envelope was in turn enclosed in a black "Ensign" light-tight envelope, measuring 106 mm. by 130 mm. This black envelope was finally enclosed in

[1] See, for instance, the report of the Warsaw Congress of 1923, pp. 201 ff.; Dr G. Geley, *L'Ectoplasmie et la Clairvoyance* (1924), pp. 29 ff.; Stefan Ossowiecki, *Świat mego Ducha* (1933).

a large Manilla envelope doubled in two and thus measuring 114 mm. by 152 mm. Each of these envelopes was closed in a special way and bore private and invisible marks. The outer doubled envelope was in addition sealed with surgical tape arranged in a special way and signed by me. This packet was then further enclosed in a stout outer envelope and sent to Mme Wodzinska, who remitted it direct to M. Gravier. A statement from her to that effect follows in Appendix A i. M. Gravier retained the packet in his possession until the beginning of the sitting described below. A statement from M. Gravier follows in Appendix A ii.

I will now give an account of the two preliminary sittings, in the form of a statement by M. Gravier, who writes :

After receiving your sealed envelope the contents of which were to be detected by M. Ossowiecki, he and I had two sittings on 8 and 9 August 1933.

During these meetings the following was said.

On 8 August M. O. : Sees Mr Besterman,—he sees that it is between 6 and 8 o'clock in the evening and that Mr Besterman cuts a picture from an illustrated English paper. Picture of the size of $6 \times 7$ centimetres. He sees four envelopes one in the other.

This meeting took place in my home.

The following day, 9 August, meeting at M. O.'s, who says :

It is not an illustration cut from a paper.

It is a drawing made on a big piece of paper, this drawing is $5 \times 6$ centimetres.

There are three envelopes—one exterior, the next black, the third coloured,—it is neither yellow, nor blue, nor red, I think that it is rose, but I do not see very well.

Besides the drawing there is something written :

It represents something like a goblet, closed with a cork, and there is something written, not on the goblet, but around it—I see a W—I see a capital I,—I also see an S and something red and something blue. That makes me confuse it with the letters.

Since then M. O. was unwilling to give any further sitting, saying that he had thought it over and could not agree to continue if the envelope was not afterwards opened before him.

When Mlle Reutiner, Lord Charles Hope and Mr Evelyn came we decided that they would take the responsibility of opening the envelope on your behalf and that it should be opened immediately after [the sitting].

You know the rest.—

[Literal translation.] [Signed] A. GRAVIER.

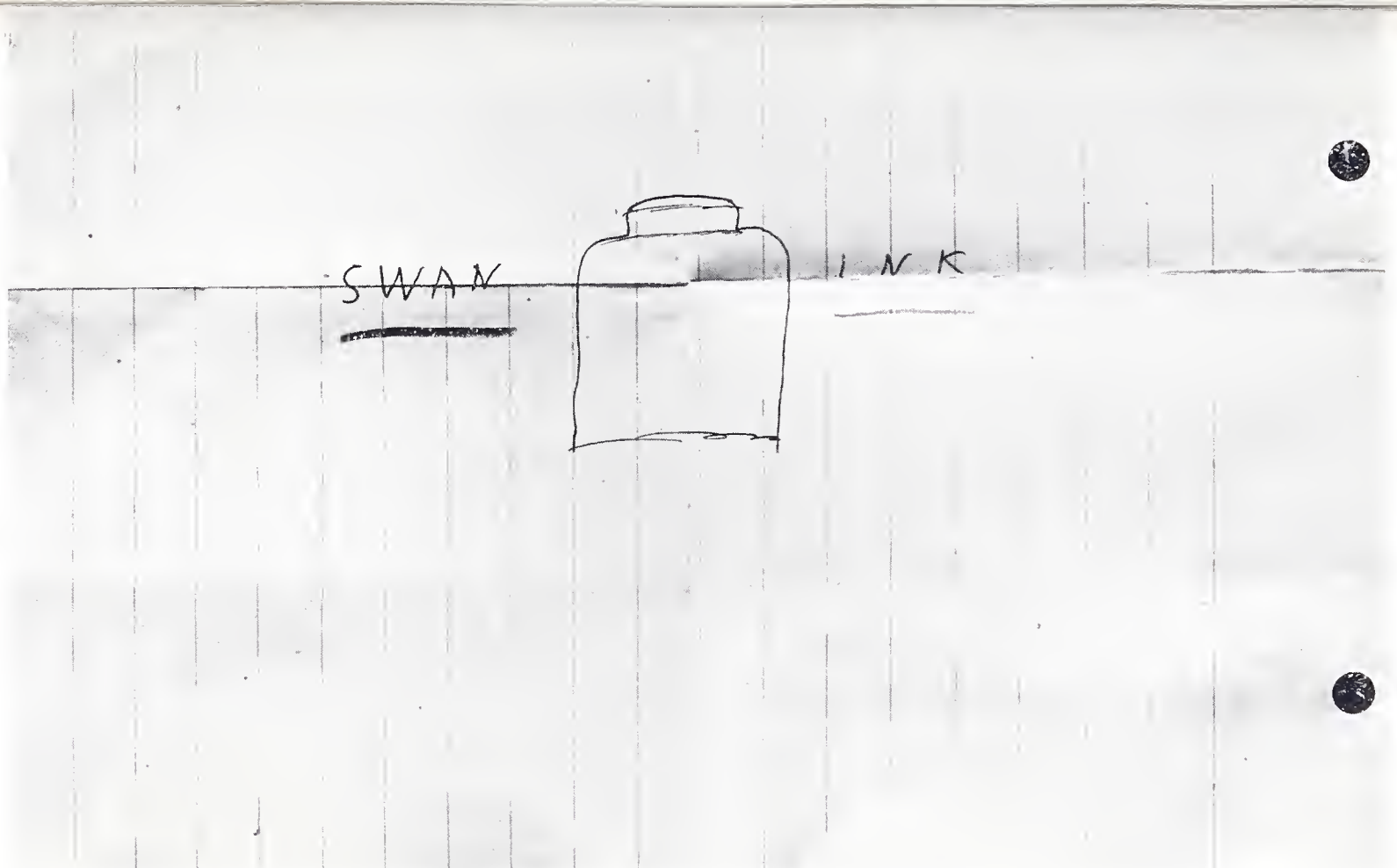



FIG. 1.—Slightly reduced photograph of the original drawing; the actual size of the paper is 219 mm. × 139 mm. The line under "SWAN" is blue, and that under "INK" is red.

29. IX. 1933



On 29 September 1933 M. Ossowiecki invited a number of friends to his flat for the purpose of witnessing his attempt to "read" the contents of the envelope. Lord Charles Hope writes: "Soon after M. Gravier's arrival at M. Ossowiecki's flat he handed the envelope over to me and I kept it in my pocket. I watched the envelope the whole time during the experiment and myself opened it at the finish of M. Ossowiecki's 'reading' of the contents. The lighting of the room during the 'reading' was dim, the only light actually in the room being from two large candles near the medium, and electric light in the adjoining room."

During the course of the experiment M. Gravier made a record, in French, of what was said and done by M. Ossowiecki. I now give a literal translation of this record, only inserting inverted commas where necessary and reference figures within square brackets:

Warsaw, 29 September 1933.

*Sitting at M. Ossowiecki's.*

Lord Charles Hope hands to Mr O. a letter sent to M. Gravier from London by Mr Besterman, to be "read" by M. O.

Numerous persons [present]—we begin at 6 o'clock in the afternoon.

The piano is played:

[1] O. says: "I am already in England—in London—[2] it is a very big house, [3] in the centre of L.—Not altogether in the centre, but on the right side—[4] a grey house, [5] three or four floors. [6] He lives at the bottom. [7] I see Mr Besterman dressed in black.

[8] In the next room (*à côté*) a gentleman in black—he goes away.

[9] A lady dressed in a white sweater returns into the room.

[10] There are a lot of books about in the room.

[11] He approaches the table—not that in his room—but in the room adjoining. [12] It is a little *salon*.—

[Notes by Th. B.]

[1] Yes, but M. Ossowiecki knows that the Society's Rooms are in London. [2] Moderately large. [3] In the West Central District. [4] No, the house is in brick and stucco. [5] It has a basement and four floors. [6] I do not live at the S.P.R. [7] No.

[8] Possibly, as the adjoining room is open to members.

[9] Possibly, see [8].

[10] Yes, it is part of the Library.

[11] Yes, but in my own room, not that adjoining, [12] which is also part of the Library.

[13] I see a black envelope, [14] and some black paper on the table.

[13] Yes. [14] No.

[15] Ditto a red envelope—no, rose (*rosâtre*).

[15] Yes, but actually a reddish orange. The outer envelope sent to M. Ossowiecki on 17 May similarly contained black and orange envelopes; it must be assumed that this was known to M. Ossowiecki.

[16] He intends to cut out a drawing from one of the English papers—something like an advertisement.

[16] No; but the envelope mentioned in [15] contained an illustrated advertisement cut from a newspaper. This no doubt was also known to M. Ossowiecki.

[17] It was between 4 and 5 o'clock.

[17] Yes.

[18] I see him again, he had changed his mind.

[18] No.

[19] He takes a piece of white paper and cuts it—[20] he has pencils of three colours, blue, red, black. [21] He takes the black pencil, [22] it is a drawing.

[19] No. [20] Yes, though the drawing was done in ink, not in pencil. [21] See [20]. [22] Yes.

He draws—[23] and then he writes [24] in English,—unfortunately I do not know the language. I see some letters—[25] it is just 4 o'clock. [26] He is now alone.

[23] Yes. [24] Yes. [25] It was about 4.30. [26] I was alone throughout.

[27] In the second room there is this gentleman and this lady.

What is he drawing?

Give me the pencil."

[27] See [8] and [9].

Ossowiecki takes the pencil. He draws. Ossowiecki draws a rectangle—above it a small rectangle. [Here follows a sketch by M. Gravier of M. Ossowiecki's drawing; this drawing is reproduced as figure 2. In his sketch M. Gravier indicates that M. Ossowiecki said, in regard to the lines at each side of the lower

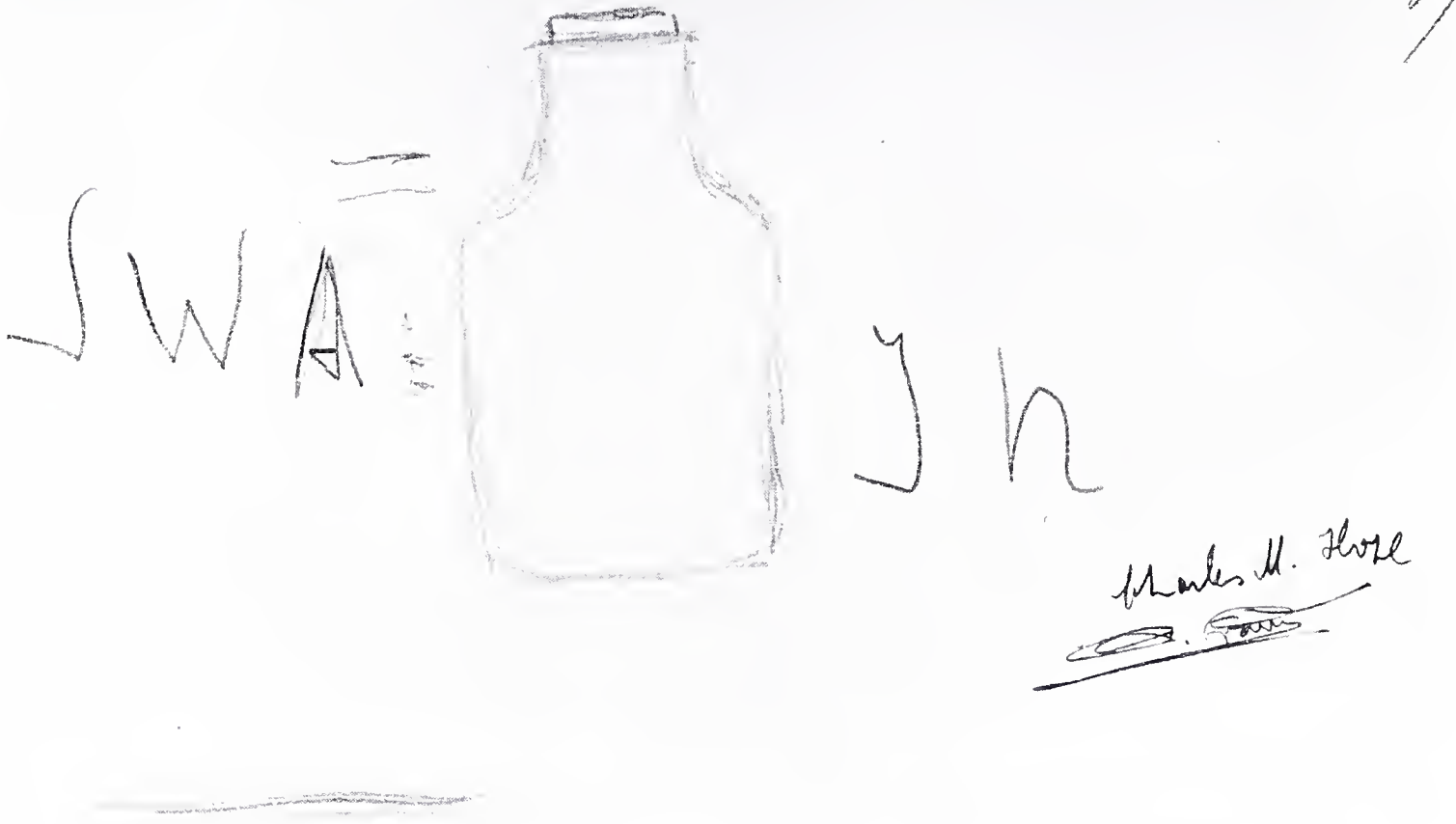


FIG. 3.—Slightly reduced photograph of M. Ossowiecki's second drawing; the actual size of the paper is 220 mm. × 127 mm.

29.IX.33

SWAN  INK

Charles H. Stone

rectangle, [28] "There is something written," and of the single line lower down and to the left, [29] "Something red."]

"He has drawn—[30] he puts into a yellow red (orange) [1] envelope—[31] he gums [it]—

[32] He puts into a black envelope

[33] the gentleman comes into the room.

[34] He gums the black envelope all round.

[35] The drawing is a bottle—no—it is like that. [Here M. Gravier gives a sketch of M. Ossowiecki's figure 2 (our figure 3), indicating that of the lower left line M. Ossowiecki said, [36] "A rose line."]

I see—[37] there are two words—[38] each letter is big and each letter is by itself—[24] it is English, there is [39] (on the left) S W A (each letter written apart) and also a fourth letter which I do not understand—an N, but I am not sure.

[40] Then there is (on the right) I N

No, the drawing is a little bit different." (O. again begins to draw.) [Here M. Gravier gives a sketch of M. Ossowiecki's (final) figure 3 (our figure 4), marking the line in the left hand bottom corner A—B].

"Yes, that's right—I see very well now—table, office, envelope, black, rose." (It is 6.25).

[28] Yes. [29] No, this line is blue, it is the opposite one which is red.

[30] Yes, but see [15]. [31] Yes, though actually I used paste.

[32] Yes.

[33] No.

[34] No, only at both ends.

[35] Yes. [36] No; see [29].

[37] Yes. [38] Yes. [39] Yes; all four letters are correct and in the right order.

[40] Yes; both letters are correct and in the right order, though the word is incomplete.

[1] [Lord Charles Hope writes: "When medium was trying to deseribe the eolour of the innermost envelope he had suggested 'rosâtre' when M. Gravier (the medium apparently not being satisfied with what he had himself said) suggested 'orange'. The medium seemed to accept this suggestion but did not repeat the word 'orange'".]

| | |
|---|---|
| [41] There is something red at A.B.—I cannot understand. I have already finished "— 6.26. | [41] No ; see [29]. |

It was after this that Lord Charles Hope opened the envelopes, taking care of course not to destroy the sealing of the outer and inner envelopes. The above account was signed by M. A. Gravier, Miss Alice Reutiner, Lord Charles M. Hope, Mr John Evelyn, Prince J. Woroniecki, and seven others.

On 3 October 1933 Lord Charles Hope handed to me, in London, the original of the above account, M. Ossowiecki's drawings, and the opened envelopes. I minutely examined the envelopes and found that, with the exception of considerable wear and tear on the outer envelope, they were all intact. The private marks which I had made and which would have been inevitably disturbed on any attempt to open the envelopes, were all in order.[1] I have no hesitation in saying that none of the three envelopes was opened. I am also satisfied that no effort was made, an effort which would not in any case have been successful (because, among other reasons, of the special folding of the paper), to render the contents transparent by chemical means. The same is true of X-ray and similar methods. It will thus be seen that M. Ossowiecki's clairvoyant reading (as it may for convenience be called, though other supernormal theories are not excluded) was almost completely successful. It would of course have been more satisfactory if the envelope " read " had been the one I had with me in Warsaw, or, failing that, the first packet I sent. Still, the main point is clearly that the packet should not have been tampered with ; and of that I am satisfied. Cordial thanks are due not only to M. Ossowiecki himself for his brilliant performance, but also to M. Gravier and to Mme Wodzinska for their invaluable help.

A point of theoretical interest is this : the subject of the test was deliberately of such a kind (*e.g.* " Swan ") as to be capable of being symbolically " perceived " ; also the drawing was so disposed that the folding of the paper completely destroyed the form of the bottle and of one word, leaving the other word intact. None of these things affected M. Ossowiecki's " reading," which is almost an enlarged facsimile, except that in his second drawing there are lines that might be taken to indicate the folding.

[1] For obvious reasons I do not describe these private marks ; they are known to Mr and Mrs Salter and to Lord Charles Hope.

## APPENDIX A.

### Statements.

i.

In accordance with your wish I certify having received your sealed envelope and having remitted it intact to M. A. Gravier.

[Signed] Marie Wodzinska.

[10 October 1933.]

ii.

The envelope was preserved intact by me until the sitting held in the presence of Lord Charles Hope, Mr Evelyn and Mlle Reutiner.

[Signed] A. Gravier.

10 October 1933.

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# PROCEEDINGS

OF THE

# Society for Psychical Research

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For the sake of brevity such qualifications as "supposed," "alleged," etc., are omitted from this index. It must, however, be understood that this omission is made solely for brevity, and does not imply any assertion that the subject-matter of any entry is in fact real or genuine.


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